





# THE MISSIONARY SURVEY

Wade C. Smith, Editor.

Published monthly by the Presbyterian Committee of Publication, 6-8 North Sixth Street, Richmond, Virginia. Single subscriptions, 75 cents a year; in clubs of five or more, 50 cents. Entered as second class matter at Richmond, Va., under the Act of March 3, 1877

Vol. VII.

SEPTEMBER, 1917.

No. 9

PUBLICATION AND SABBATH SCHOOL EXTENSION:	
The Warm Response of Resources. Wade C. Smith.....	611
Good Work .....	613
CHRISTIAN EDUCATION AND MINISTERIAL RELIEF:	
Making Your Will a Christian Duty. Rev. M. J. DuBois.....	614
The Basis of Final Judgment .....	615
The Student Loan Fund .....	615
Educational Meetings. William Dinwiddie .....	615
What College to Choose for a Son or Daughter.....	616
Some Advantages of the Small College .....	617
THE WOMAN'S AUXILIARY:	
What Paul Would Do in a World at War.....	618
A Challenge to Christian Women .....	618
The Woman's Summer School of Missions .....	619
The Place of Parliamentary Law in Church Societies. Mrs. Chas. S. Shawhan .....	620
Unique Foreign Mission Program .....	621
A Modern Prayer .....	622
A Membership Campaign .....	623
FOREIGN MISSIONS:	
Monthly Topic—Japan. S. H. Chester .....	624
Reformatory Work. Maria J. Atkinson .....	626
The Work of Grace in Sanuki. S. M. Erickson .....	627
A Social Survey of a Little Island Near Takamatsu. S. M. Erickson.....	628
A Word About Our Work at Takamatsu. Mrs. S. M. Erickson.....	628
Death of Rev. Henry Otis Dwight, LL. D. ....	629
The Palm, God's Provision for the African. Mrs. C. R. Stegall.....	630
Congo Items .....	632
Moderator of Korean Assembly .....	632
Korean Bible Conferences .....	632
Remember the Missionaries .....	633
"Billy" Sunday on Missions .....	634
The Moslem's Preparation for Prayer. Arthur V. Liley.....	635
For the Medical Help of China .....	635
Last Report of Mrs. T. L. Harnsberger, Taichow, to the Mid-China Mission .....	636
World-Wide Sunday School News—July, 1917 .....	637
What the Chinese Said About Dr. Davis. Rev. S. I. Woodbridge.....	637
A Tent Campaign .....	638
Letter From Miss Mildred Watkins .....	640
Sutsien's Au Revoir to Dr. and Mrs. Bradley. Mrs. B. C. Patterson.....	641
Opening the Men's Hospital at Hsuehoufu. Dr. A. A. McFayden.....	642
Some Soochow Christians. Mrs. M. P. McCormick.....	642
Rev. John Wright Davis, D. D., LL. D. W. H. Hudson.....	643
Personal Report of Wm. P. Parker for Year Ending May 30, 1917.....	644
Cheering Reports from Mexico. Rev. J. O. Shelby.....	645
Personalia.....	647
Senior Foreign Mission Program for September, 1917. Miss Margaret McNeilly .....	650
Comparative Statement Foreign Mission Receipts.....	650
THE JUNIORS:	
Letters to the Juniors From Japan.....	651
"Koko." Mrs. Woodrow Hassell .....	653
One on the God of Smallpox. S. M. Erickson.....	653
Junior Foreign Mission Program for September, 1917. Miss Margaret McNeilly .....	654
What the Flowers Say. Susan Coolidge .....	654
Through the Week at Our Cuban Church, Ybor City, Florida. Mrs. H. C. Giddens .....	654
Modern Mother Goose Rhymes. Jesse Perlman.....	656
Service Under the White Cross. Miss Barbara E. Lambdin.....	656
The Madonna of the Curb. Christopher Morley.....	657
HOME MISSIONS:	
Unanswered Yet.....	658
Aggressive Infidel Missions .....	659
"Go Work Today In My Vineyard. Rev. J. A. Bryan.....	660
From Far-Off Syria. Mrs. A. R. Woodson.....	661
The Spanish Evangelical Church, New York City. Rev. A. B. Carrero.....	662
City Mission Work of the First Presbyterian Church, Nashville, Tenn. Mr. Edward N. Caldwell.....	663
The Ingathering From Israel. Rev. Henry L. Hellyer.....	664
A Self-Introduction .....	666
Mission Study, 1917-1918. Rev. S. L. Morris, D. D. ....	666
Can You Tell? .....	667
The Modern Citadel—The City. Miss Barbara E. Lambdin.....	667
Report of Treasurer of Assembly's Home Missions, April 1 to July 31, 1917. ....	667
Books Worth While .....	668

# The Missionary Survey's Campaign for 50,000 Subscribers

---

The Goal: A Subscriber in Every Southern Presbyterian  
Home—an Average of One Subscriber (or more)  
to every Five Communicants in every  
Congregation

---

## THE HONOR ROLL!


---

The October issue of THE MISSIONARY SURVEY will give on this page a full list of the Honor Roll churches—the churches which have secured an average of one subscriber (or more) to every five members. We would like for that list to show at least 300 churches on the Honor Roll, and we are not alone in this desire, for there are thousands of THE SURVEY's good friends who would rejoice in such a showing. If your church has not been listed on the Honor Roll, please see to it at once that the thing is done, even though it requires an active canvass. Wherever the matter has been taken up actively and pushed with thoroughness and system, supported by prayer, success has crowned the effort. We have had some of the most enthusiastic letters from those who have put through the canvass for subscriptions, indicat-

ing that the work was not nearly so difficult as feared—indeed, expressing surprise at the ease with which the task was accomplished.

Some people have no hope of seeing the 50,000 goal reached by "Jack Climber." Their faith is small—not the size of a mustard seed—but the thing can be done and will be. With a church of 360,000 members and a missionary magazine obtainable at the small price of 50 cents per annum, covering all the Benevolent work of its Executive agencies, there is no reason why it should not be necessary to print 50,000 or more copies each month to supply the demand.

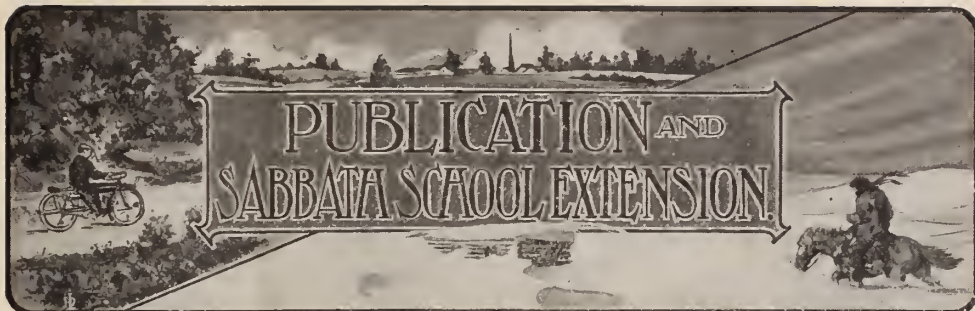
We are going there! Get your church on to go with us and share in the enjoyment of the happy consummation.



Digitized by the Internet Archive  
in 2015

<https://archive.org/details/missionarysurvey7919pres>





Branch Department at  
Texarkana, Ark.-Tex.

PUBLISHING HOUSE,  
6-8 North Sixth Street, RICHMOND, VA.

## THE WARM RESPONSE OF RESOURCES.

WADE C. SMITH.

**I**F SUCH a thing could be possible as a man living seventy-nine years and devoting every moment—every second—of his life from birth until death to counting money, counting at the rate of one dollar per second, without stopping for food or drink or sleep, it would require all that life to count two and a half billions of dollars.

If we should divide the work into sections, assigning to father and to son and grandson, etc., consecutively, according to the ordinary working hours and average working period of a man's life, it would require eight generations—or 237 years straight away at eight hours per day.

It is only by some such calculation the

mind can begin to grasp the extent of the prodigious response of this country to the Liberty Loan proposition, recently made and so successfully carried out by our government.

Surely the people thought there was ample cause to bring their treasure out of hiding and put it at the service of their country. Surely the humble laboring man, with a weekly wage barely filling the mouths of his children, must have thought his country needed his help, to be willing to subscribe to a fifty dollar Liberty Bond on the installment plan! Yet thousands of them did it. The three per cent. interest could not have furnished the inducement



An Outdoor Meeting of Junior and Intermediate Societies at Branson, Mo. The subject is "China," and the map on the board was drawn by one of the Intermediate girls. Mrs. F. A. Mills is speaking.



Flatbush Church, Decatur County, Tennessee. This building is the outgrowth of the Work of one of our Sunday School Missionaries, Mr. William Thorne, whose picture also appears on this page. How can you measure a dividend like that?

for such sacrifice, because savings banks have a long time been offering four per cent. on such deposits.

But the call went out, and both rich and poor dug down into their wealth or their wages, as the case might be, and came so nobly up to the help of Uncle Sam that he had to close the treasury and beg twenty per cent. of this would-be help-money to return home and save itself for another time.

Our General Assembly, at Birmingham, unanimously approving of the extension work done by its Executive Committee of Sabbath schools, through its eighteen or more faithful missionaries and other agencies, endorsed its budget for the current year and sent out the call for \$48,000 to sustain the work. In a sense, it is like a Liberty Loan call, yet the comparison is hardly fair to Extension. Instead of three per cent. interest, there is a life time satisfaction to be gained which money could not buy. Uncle Sam proposes to use the Liberty Loan to fight for the democracy of the world and to set at liberty those who have for a long time sat in bonds under the shadow of a cruel autocracy.

Sunday School Extension carries the light of God's truth into communities which are sealed in a bond more galling than any political one could ever be; it strikes loose the shackles and liberates, not for time only, but for eternity.



Mr. Thorne.

Uncle Sam will pay your money back some day, doubtless on the very day of maturity, but it can only be in cold cash, while Sunday School Extension will give it back in redeemed lives, in a redeemed citizenship, in men and women and children who live not only in the temporary (because earthly) enjoyment of a free government, but who rejoice in the citizenship of a country whose builder and maker is God.

Sunday School Extension takes your gift and multiplies a hundred—nay a thousand-fold its value. It lays your treasure up in heaven and at the same time gives you the unique satisfaction of seeing it work out in your day and time your own country's salvation. Dividends? Is there any investment which will beat it? Help your government—yes. It was right, it was patriotic to do it. And when the call comes again,

Be not careful to hoard thy wealth,  
Nor prodigal in self-indulgence.

But remember this: God's call must be answered before lending money to Uncle Sam or anybody else. Because (possibly it was forgot), the money is His always.

If you who read this happen not to be a Sabbath school superintendent, no doubt you know one. Help us get this reminder to him, namely, that it makes all the difference in a Rally Day's success if plans for it be laid early. And that it makes also greatly for satisfaction in the enterprise if a good offering is made for Sunday School Extension. Get the mite boxes ready, distribute them during the early part of September, keep the school reminded of



it with a five-minute talk each Sunday before October 14th, and it will be a surprise to many what a grand success can be made of it.

Rally Day is a great opportunity to build up your own school, if plans are formed in time. Call the teachers and officers together, assign the different features of the day to small sub-committees, have frequent reports on progress, keep right behind the committees and see that they perform their work.

Your Rally Day will be a real thing and your report to Mr. R. E. Magill, Treasurer, at Richmond, will be a joy to make. Others have done it, why not you?

#### THE COVER CUT.

Take a glance at the picture on the outside front of this magazine. Do you catch its meaning? Six hearts there on that bare

porch are thumping with the promise of a new experience. Well, yes, seven, for the missionary's heart thrills with the lift of it, too. Sunday school missionaries never quite get used to the freshness and power of the gospel as it breaks its way into a new place. There is something almost startling about it. Now, as a matter of fact, these kind young people submitted to having the picture taken just so the Missionary Survey could show you somewhat how it looks when the missionary is visiting in a community. One would quickly and rightly guess that these are already Sunday school folks; they look like it; but there are literally thousands of homes where the young people have never been in a Sunday school and who know nothing whatever of the Bible. The missionary's visits to those homes mark the beginning of a new career in the lives of those who dwell there.

### GOOD WORK.

I WANT to tell you something about our catechism work here in the mountains. I came out here three years ago and began teaching with a large attendance of bright children. One little girl in particular was quick to learn and in a short time had completed the Child's Catechism. She received the Testament in the winter of 1914 for reciting the catechism. In the same winter, 1914-15, she memorized and recited the Shorter Catechism. She was just 7 years old that winter. Can Ginter Park "beat" that? Understand, please, that the little girl memorized this all herself. She was

in the third grade at the time I began teaching her music and she and her sister, aged 11, can play for church. She is particularly bright and a beautiful child.

This last school I taught 10 months and a half. I had twenty-five boys and girls that memorized the catechism. I am now back in this field with a good attendance at school. We have a splendid Sunday school, also. I did enjoy "The Earnest Workers" so much, and its editorials are fine.

Sincerely,

(MISS) AMY STAGG.

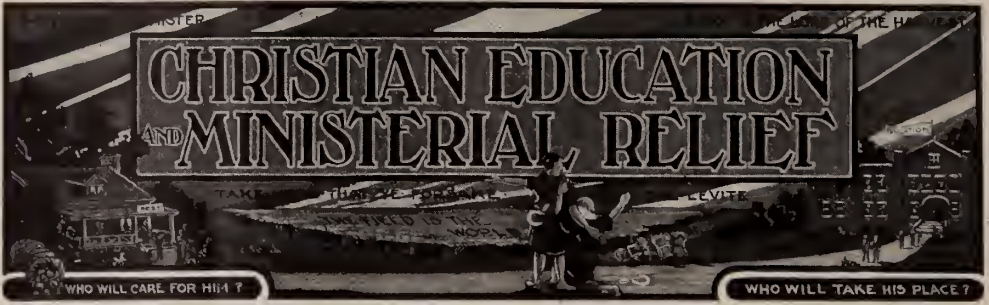
*Farmer, Tenn.*

### "AMERICA'S PROSPERITY."

They tell me thou art rich, my country: gold  
In glittering flood has poured into thy chest;  
Thy flocks and herds increase, thy barns are pressed  
With harvest, and thy stores can hardly hold  
Their merchandise. Unending trains are rolled  
Along thy network rails of East and West;  
Thy factories and forges never rest;  
Thou art enriched in all things bought and sold!

But dost thou prosper? Better news I crave.  
O dearest country, is it well with thee  
Indeed, and is thy soul in health?  
A nobler people, hearts more wisely brave,  
And thoughts that lift men up and make them free—  
These are prosperity and vital wealth!

—Henry Van Dyke.



Address All Communications Relating to  
this Department to  
REV. HENRY H. SWEETS, D. D., SECRETARY,  
122 FOURTH AVENUE, LOUISVILLE, KY.

Make All Remittances to  
MR. JOHN STITES, TREASURER,  
FIFTH AND MARKET STREETS, LOUISVILLE, KY.

## MAKING YOUR WILL A CHRISTIAN DUTY.

REV. M. J. DuBois.

**A** DUTY? Yes, indeed, the neglect of which is as truly a sin as any other form of selfishness and disobedience. "Be ye therefore ready" is the command. Imagine a soldier not ready to start at the bugle call; or a clerk whose accounts cannot be inspected whenever his employer calls for them. Loud is our denunciation of such; severe the punishment which awaits them—the loss of the liberty which they have not known how to use—and yet thousands of Christians are just as unprepared for death as these: unworthy stewards of the Master, not ready to give an account to Him; resting in false security, letting the weeks, the months, the years slip by; rarely if ever giving a thought to the time when they shall be called away.

"Ready" should be our answer at any time. And there is absolutely no excuse for us, even were the call to be very sudden, to leave to others the care of deciding what to do with our belongings. If this is true of ten talents, it is just as true of one; if the millionaire must dispose of his millions, those who have but little of the things of this world are just as much under obligation to leave everything in perfect order.

There is a kind of superstition about making one's will which makes many put it off indefinitely; they are afraid. And yet what a splendid preparation it is for a Christian: to review all that God has given to him, to realize while assigning his earthly possessions to others that indeed we "brought nothing into this world, and it is certain we can carry nothing out." How it helps to loosen the many, many tendrils which, like the ivy on the wall, have been growing imperceptibly, yet steadily, until the very entrance to our heart is choked with them. Reopen, then, the entrance, loosen the hold your earthly possessions have upon you, let the true Vine grow unhindered. Be strong enough to face the idea of death, which must come to all of us, and which will not be hastened by the making of your will. Make it quietly, prayerfully; you will then look on the things around you as no longer yours, but for a time. Thus the idea of stewardship will grow within you, and when the Master calls, you, too, will "leave all to follow Him."

Be sure to remember the causes of the church in your will, and do not forget the Fund for the care of the aged and infirm preachers.

The legal title is "The Executive Committee of Christian Education and Ministerial Relief of the Presbyterian Church in the U. S. (Southern). The Committee is incorporated under the laws of the State of Kentucky.

To this Committee should be left funds for the care of the aged and in-

firm ministers and needy widows and orphans of deceased ministers; and also funds for the education of ministers and missionaries; and the Student Loan Fund, from which both Presbyterian boys and girls are aided in attending our colleges.

### THE BASIS OF FINAL JUDGMENT.

WHEN so many people seem to forget that we have 263 ministers' families in need of relief and support, it would seem that they must also forget what constitutes the basis of judgment at the last great day.

If we forget our solemn duty to these worthy people, God will bring it all to our remembrance some day. Then let us recall our duty and perform it, before the stirring events of the twenty-fifth chapter of the gospel according to Matthew shall be unrolled before our astonished vision, when the Son of Man shall come in His glory, and all the holy angels with Him, and He shall take His seat upon the throne

of His glory, and call the world unto His presence to be judged according to their deeds done in the body. Then what has been done or not been done to the needy and deserving, shall constitute the basis of His judgment, because they were His representatives in the world; and what has been done to them or not been done to them, has been done or not been done to the King of Glory Himself! "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me;" or "Inasmuch as ye did it not to one of the least of these, ye did it not to me, and these shall go away into everlasting punishment; but the righteous into life eternal."

### THE STUDENT LOAN FUND.

SOME years ago the Assembly erected a student Loan Fund to assist the choice boys and girls of our Church of approved character who desired to secure a higher education in our own Presbyterian colleges. This fund is now \$24,350. We have made loans to 95 boys and 68 girls.

The maximum amount of loan is \$100 a year during the four years of college course. As soon as the students graduate they are required to begin to repay the amounts borrowed. This is loaned immediately to another student, and thus the Fund is continually carrying on its blessed work.

### EDUCATIONAL MEETINGS.

WILLIAM DINWIDDIE.

THE Annual Meeting of the Presbyterian Educational Association of the South was held at Montreat, N. C., July 6-9. There were about forty in attendance, and was representative of the various educational institutions and agencies of the Church.

This Association is an organization in which anyone connected with any of the

educational work of our Church is eligible for membership. It meets in conference with the Assembly's Permanent Advisory Committee on Education, and upon the findings of the Association are based largely the subsequent actions of the Advisory Committee.

The Association heard with deep interest the accounts of the work of the Pocket Tes-

tament League, especially among the British Training Camps, as related by Rev. Geo. T. B. Davis and Mr. Chas. M. Alexander, who have been the means of leading tens of thousands to a decision for Christ through the League. The League, which set for its goal one million members, now has three million, about 350,000 of whom are among the British troops. Mr. Davis will remain in this country for some time for work in the American Training Camps.

The Association sent a message to members of Congress, urging them to support the Hollis and Myers amendments to the War Revenue Bill, which will exempt from taxation gifts to educational and charitable work. The Association also appointed a Committee, with Dr. Henry H. Sweets as Chairman, to go to Washington in this behalf, if it should seem wise.

It was agreed that the joint plans of advertising in the interest of Christian Education and of our own schools and Colleges should be continued, and a suitable amount was prorated among our institutions as a suggestion of the amount needed for this purpose.

The action of the Assembly in urging the Synods to press campaigns for educational endowment was strongly endorsed, especially in connection with the Luther celebrations of this year. The opinion was generally expressed that now is the time to make united efforts to secure endowment for chairs of Bible in all our institutions as suggested by the General Assembly.

Presbyteries and Synods were urgently requested to set apart Luther Day, October 31, 1917, as the day for presentation of this cause to our Sunday Schools and Churches through appropriate exercises.

The Association asked the Assembly's Executive Committee of Christian Education to devise some permanent system of helping the Synodical Committees secure proper men and find the proper methods for their campaigns for endowment of our schools and colleges.

An interesting and suggestive paper on the Preparatory School, presented by Rev. T. E. P. Woods, was heartily approved, as showing the vital importance of this link in our educational chain. Mr. Woods said that the preparatory school must "love the boy like a mother, whip him like a father, criticize him like a sister, fight him like a brother, and pet him like an old maid aunt."

The efficient and self-sacrificing work of the Executive Secretary of Christian Education, Dr. Henry H. Sweets, was heartily and unanimously commended by the Association by a rising vote.

It was the sense of the Association that the work of our schools and colleges should continue and keep its distinctive character during war conditions, and that all proper means should be used to urge upon colleges and high school students the importance of continuing their education, as set forth so strongly by President Wilson, Secretaries Baker and Daniel, and Commissioner of Education Claxton.

*Clarksville, Tenn.*

## WHAT COLLEGE TO CHOOSE FOR A SON OR DAUGHTER.

**I**N CHOOSING a college for a son or daughter to attend, we desire to know what the college is—what it is not only with reference to the character and thoroughness of its intellectual discipline and equipment for the study of literature, the classics, philosophy, history and the sciences, but especially with reference to its probable influence upon the religious convictions of the young mind.

We certainly desire to choose a college which emphasizes the development of the physical and intellectual powers also and especially the moral nature.

It is just here that we need a standard by which to judge of the merits of different institutions. This standard we Christians obtain in connection with the supreme ideas of the Gospel—moral freedom, immortality and the being of God.

We must have an education that will promote, deepen, intensify these ideas. We cannot, we dare not countenance any sys-

tem or method of education that tends to undermine our position as Christians.

We can lay it down as a rule by which to be governed in the consideration of this subject, that any system or method of education that tends to weaken in the minds of our youth the ideas of moral freedom, immortality, the being of God, is defective, has in it the seeds of disaster.

Yea, any system or method of education which does not promote, develop and intensify these ideas, is defective, wanting in the very essentials which make for true education.

Yea, if these ideas as we Christians understand them are not cherished and nourished in the process of education, our communities, the social body of our state, will become paganized and in the course of time the great priceless heritage which is ours as Christians will be destroyed.

The Presbyterian Colleges stand for an education which makes for not only physical and intellectual development, but for

that state of mind which affirms the truth of these supreme ideas—moral freedom, eternal life and the love and fatherhood of God.

Such an education is safe, safe to the youth who obtains it, safe to the parents

or friends who have anxiously and prayerfully awaited its completion, safe to the state whose bulwarks need to be strengthened by strong Christian character, safe to the Church that has done so much to pay for it.

## SOME ADVANTAGES OF THE SMALL COLLEGE.

WHILE admitting the place of the large technical and professional schools and the universities, those who have had experience with both large and small colleges feel strongly the advantages of the small college in town or country over the large, city colleges. The following are among the advantages which will appeal directly to a student who contemplates a college course as a basis for professional or technical studies:

First, as to the matter of expense, since this is the question that presents itself first to many students as a condition of college education. The expense of a college education at a small college is less by a third (we are assured by some by a half) than the expense of such an education in the city colleges.

Secondly, the small college has for the

serious student this great advantage—an easy access to the professor both in his own home and at college. At the large colleges the classes are large and the professors live often miles away so that, as those who have attended the large colleges know well enough, the personal relation between professor and student is at the minimum. What easy access to the professor means in the way of stimulus, and actual help those who have experiences can well appreciate.

Thirdly, in the small college in town or country the distractions social and other, are less, and a student can give himself more easily and steadily to his work.

Fourthly, the student who goes as a stranger to college will establish himself much more quickly in the friendship and activities of the small college than he could in those of the large colleges.

## “THEY ALSO SERVE.”

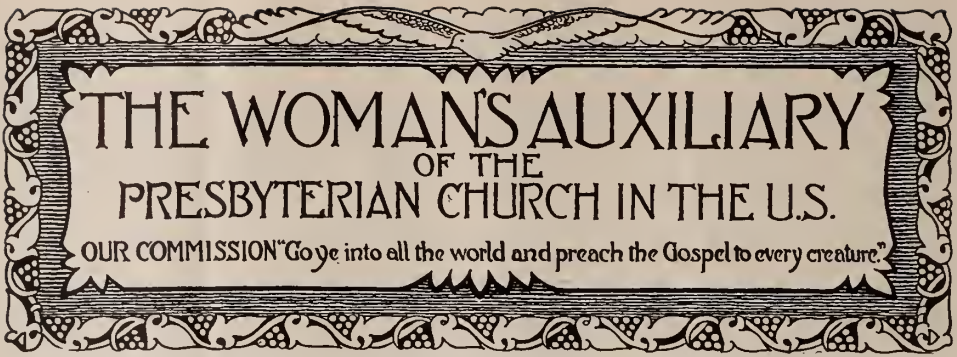
ONE of the ministers on the Roll of Honor and provided for out of the funds of Ministerial Relief is now 79 years of age, and has served the church 53 years. After many years of faithful and richly-blessed labor he is now blind, almost deaf, and dependent. Our chairman wrote: “I ask for \$400 for him, and I hope the Lord’s people will be so liberal that all who apply can get the amount they need. He is in deep distress and all of his brethren in this Presbytery would greatly rejoice if you can aid this worthy servant to this extent.” Since he was honorably retired a few years ago, he has been able to do some preaching, for which he received some remuneration, but now he is both blind and

deaf, and has been compelled to discontinue this work, as his physical strength is rapidly failing. When he attended the meeting of Synod for the last time, in speaking at the communion service, he said: “As the earthly lights pale around me, I want to continue to hold forth the true Light that many may be guided home.” He recently stated to the secretary: “I am suffering some from insomnia. I am grateful for this, for each morning I awake at about 2 o’clock, repeat whole chapters of the blessed Bible and spend hours in prayer for the blessing of God upon your labors and all the work of the church.” What larger service could he render to the church and her great Head?

## FAR-REACHING SERVICE.

REV. WILLIAM ROBINSON, an English Quaker, who was converted to Presbyterianism, received a small gift of money from a church in Hanover, Virginia, in which he had preached. He appropriated it to the education of a youth of 20, born of Welsh parents, in the State of Delaware. That young man, Samuel Davies, trained in the school of Samuel Blair, at Faggs Manor, Pa., became one of the brightest lights of the American pulpit, whose preaching when he was visiting in Great Britain, was at-

tended by multitudes of the English nobility and people, and even the King, George II., was so enraptured with his sermons and eloquence, “that he was constrained repeatedly to express his astonishment and applause to those around him,” and sent to him afterwards a handsome donation for Nassau Hall. Were the contributions of a church ever better applied than to the education of Samuel Davies, President of Princeton College?



MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, CORNER PEACHTREE AND TENTH STREETS.  
ATLANTA, GA.

"That in all things He might have the Pre-eminence."

## WHAT PAUL WOULD DO IN A WORLD AT WAR.

**I** VERILY believe that if the Apostle Paul were in our midst today, with the war raging in Europe, he would sound an advance all along the line. He would urge us to eclipse all the mischief of the Devil by the more dazzling exploits of the children of light. He would call us in this hour, when men are being summoned to kill and to destroy, to send out more men and women to save, and to comfort and to heal—men and women who will lay down their lives in bringing life to their fellowmen.

Yes, my fellow-soldiers, if the Church will, she can eclipse the destructiveness of carnal warfare by the altogether more splendid warfare of the spirit.

What else shall we do in this hour of upheaval and disaster? The Church must eclipse the exploits of carnal warfare by the more glorious warfare of the spirit.

Just recall the heroisms which are happening every day in Europe, and on which the eyes of the world are riveted with an almost mesmerized wonder. Think of the

magnificent sacrifices! Think of the splendid courage! Think of the incredible powers of endurance! The Church of Christ is called upon to outshine these glories with demonstrations more glorious still.

Shall we withdraw our army from the field because the war is raging in Europe, or shall we send it reinforcements? Shall we practice a more severe economy and straiten our army's equipment for service, or shall we practice a more glorious self-sacrifice and make its equipment more efficient? Shall we exalt and glorify our Saviour, or shall we allow Him to be put in the shade? Shall we endure hardness, as good soldiers of Christ, or shall we take to the fields of indulgence, and allow the Cross of the Living God to be outshone by the army of the world? Which shall it be?—*John H. Jowett, D. D., in The S. S. Times.*

Copies of this for distribution may be had by addressing Nachoochee Institute, Sautee, Ga.

## A CHALLENGE TO CHRISTIAN WOMEN.

A MESSAGE FROM THE EXECUTIVE COMMITTEE  
OF THE FEDERATION OF WOMAN'S BOARDS  
OF FOREIGN MISSIONS OF NORTH  
AMERICA.

**I**N THESE crucial days which are testing the character of all men and women, when the political and moral life of our nation is imperiled, we must face the fact that our missionary enterprises stand also in grave danger. With the appeals from the Red Cross and other relief organizations, to which our hearts eagerly respond, many a woman feels that the missionary cause must give way for a while to these other emergencies. But the result of such turning away of regular gifts upon which the Boards have depended, would result

in a crippling of established work and a loss of ground which would be nearly or quite irrevocable. It is time to send out a word of warning.

The new need must not be met at the expense of the old.

The history of missions shows that times of great national crises were also times of great missionary activities. To cite only a few out of many:

The American Board sent out its first missionaries during the war of 1812. The Woman's Missionary Union was born in 1861

midst the throes of the outbreak of the Civil War, and in the decade following nearly all the leading Woman's Boards were organized. During these last three years England has maintained all its missions and a Canadian Board had the largest receipts last year in all its history.

Women, the challenge comes to us. We must hold fast to the work to which God has appointed us. The great lesson of the war is that true Christianity has been lacking. To give Christianity to all the world is the supreme task of the church, and have not we women dedicated ourselves to this task?

In the special meeting of the Federal

Council held in Washington in May, Dr. John R. Mott and Dr. Robert E. Speer, uttered stirring words calling to a larger work of evangelism than ever before. Never were there such challenging opportunities as today. Africa and Asia stand at the crossroads. Today we can lead them to Christ if we are faithful, but it may mean at such cost as we never have dreamed.

The challenge is calling us to a greater unselfishness—yea, to sacrifice, and it is leading us out to a larger service than we have ever been capable of in the past.

How will you meet it? How will I?

MRS. J. H. MOORE,

Pres. of the W. B. F. M. of N. A.

## THE WOMAN'S SUMMER SCHOOL OF MISSIONS.

Never did Montreat look more beautiful than on the opening day of the Summer School of Missions.

The fleecy clouds of this "Land of the Sky" only served to soften the rays of the sun which shone day after day in grateful contrast to the darkened days and pouring rains of last year. The late spring had delayed the blooming of the rhododendron and the glorious blossoms bloomed in richest profusion along the mountain paths, edging the drives and adding beauty to the rustic cottages.

The program for 1917 was one of the most delightful yet given to the "Summer School."

The opening sermon, preached Sunday night, by Dr. Egbert W. Smith, was a ringing call to the church to meet the Foreign Mission responsibility before us at this time.

Monday night, Dr. Homer McMillan brought a thrilling message to a crowded house on "What Does the West Wind Say?" His address was a reply to the challenge of the Eastern to the Western world.

Tuesday night, Dr. Henry S. Sweets, Secretary of Christian Education, gave an interesting and powerful address on "The Fundamental Task."

Wednesday night was "Woman's Night." Dr. W. W. Moore, president of Union Theological Seminary, presided. Mrs. J. W. Bruce, President Synodical of Alabama, gave a most interesting "Block Talk," illustrating the four departments of the work of the General Assembly by means of blocks which formed a Corinthian building. Miss Regina Lustgarten, a Christian Jewess, gave an interesting presentation of the needs of her people. Mrs. Thomas W. Lingle, President of the N. C. Federation of Woman's Clubs, gave a thoughtful and studied plea for Christian Education.

Thursday night, Dr. H. F. Williams, Field Secretary of Foreign Missions, gave stere-

opticon pictures of missionary scenes in the Orient.

Friday night, Dr. Gilbert Glass, Secretary of Sunday schools, ably presented his cause in an address entitled "The Strategic Point in the Church's Mission."

The closing sermon Sunday morning was preached by Rev. Geo. L. Robinson, D. D., of McCormack Seminary, Chicago, Ill. His theme was, "Is Christianity Worth Propagating?" Dr. Robinson's address was a masterly comparative presentation of the religions of the world and their fruits.

The Home Mission Study Book, "The Task that Challenges," was presented in three divisions. The first on Monday morning, by Mrs. H. M. Sydenstricker, Synodical President of Mississippi. The second on Tuesday morning by Mrs. Archibald Davis, Synodical President of Georgia, and the third on Wednesday morning by Mrs. W. B. Ramsey, Synodical President of North Carolina. This novel and effective plan of presenting the study book was given in a most interesting way by the three speakers.

The Foreign Mission Study Book, "An African Trail," was most acceptably presented by Mrs. R. M. Willis, who is favorably remembered because of her work here last year.

Mrs. S. H. Askew, of Atlanta, had the Bible Hour each morning, presenting a comprehensive and helpful study on "The Names of Jesus."

Each morning at 9:15, in the Woman's Building, Miss Mamie McElwee most acceptably presented the Junior study books, both Home and Foreign.

Interesting addresses were given each morning at eleven o'clock.

On Monday morning, Mrs. Chris. G. Dullnig, retiring chairman of the Woman's Advisory Committee, gave her annual address to this body.

Tuesday morning, Mrs. S. D. Walton, Synodical President of Virginia, gave an in-



The Woman's Advisory Committee in Session July 4-6, in the Winsborough Building (formerly Woman's Building), Montreat, N. C.

teresting report of the "Inter-denominational Conferences of 1917."

On Wednesday, Miss Martha Hixson, of New York City, told of the "World Alliance for the Promotion of International Friendship Through the Churches."

On Thursday, Mrs. H. F. Williams held the closest attention of all her hearers, as she told in graphic manner of her recent visit to our mission stations in Brazil.

On Friday, Mrs. Winsborough gave an account of the "Tuscaloosa Conference for Negro Women," asking the co-operation of her hearers in sending a delegate to the Conference this year, or where this is not possible, asking that contributions be sent for the program expenses.

Each afternoon at four-thirty, Conferences were held and at five o'clock each afternoon, Mrs. G. T. Ralls, Synodical President of Oklahoma, conducted an interested class in Parliamentary Law.

On Saturday afternoon, a reception was held in the Woman's building, recently named by the Advisory Committee, "The Winsborough Building." This reception was in the nature of a house-warming and every one in Montreat was invited. It was a joyous occasion and the ladies congratulated each other upon the beauty and convenience of their new building.

On Saturday night a picturesque and appealing Home Mission pageant was given by the young ladies of Montreat, directed by Miss Jeanette Archer and Miss Virginia Allen.

As might have been expected under present conditions, the attendance this year was not so great as in former years, only two hundred and fifteen being enrolled in attendance. However, the enthusiasm and interest of those who were here indicated the wide influence which the Summer School will exert upon the church during the coming year.

## THE PLACE OF PARLIAMENTARY LAW IN CHURCH SOCIETIES.

Presented (upon request of the President)  
to Woman's Auxiliary at the Govern-  
ment Street Presbyterian Church,  
by Mrs. Chas. S. Shawhan.

"Order is Heaven's First Law." All the forces and processes of the universe are orderly! The sun, moon and stars move

on their way steadily, surely and systematically. Man in the complex development of his three-fold being follows certain fixed



laws. All the ordiliness of creation prevents haste, waste and confusion. No one was more orderly, in all His work and in the training of the disciples, than was Christ Himself. He wasted no time. Whatever there was to be done, He did in an orderly way. In the feeding of the multitude we observe, "that He commended them to make all sit down by companies upon the green grass." "And they sat down in ranks by hundreds and by fifties." He thus made it possible to transact the business of feeding bread to the multitude as rapidly as possible, in order that He might the sooner have their undivided attention as He discoursed to them upon the bread of life.

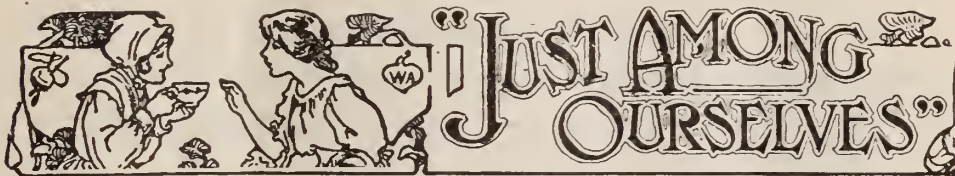
Paul, the great leader and trainer of the early church, recommended that all the church work be done "decently and in order." Church societies, therefore, in conducting their business meetings with order and decorum, are simply falling in line with this very evident first law of heaven. Does it not seem proper that we should spend as little time as possible, upon the making of plans, arrangements, appointing of committees, etc., in order that we may have more time to carry out these plans and do the actual work of our church? Is it not reasonable that in the transaction of the work, God has given us to do, we should take advantage of all the available wisdom of man as well as the powers of God Himself?

Parliamentary Law is simply a wise, orderly method of conducting meetings with dispatch. It is merely a set of rules, recommended and adopted by the leaders of men, which if followed makes it possible to save much valuable time to busy workers. Women in church societies would undoubtedly do better work in less time, if the

meetings were called to order at the hour designated, and all business promptly transacted, as time is valuable to every one.

The willing, most useful women of today are called upon to attend many meetings of various kinds. These women have talent and power and would be invaluable in church work. Many of them would gladly attend and participate in the meetings of the societies if we could but guarantee to them that no time would be wasted and that all business would be transacted with expeditious methods. Is there any work more important than that of our church organizations? Should we not covet and secure the best trained, wisest and most efficient workers? Again there are many women perfectly well fitted to share in the deliberations of any assembly, who from timidity and because of ignorance of parliamentary procedure, do not take active part in any of the meetings which they faithfully attend. These women should be helpfully trained into efficient activity and freedom of expression. Of course, it is not necessary for every one to become expert parliamentarians, but certain fundamentals of parliamentary law, should be familiar to all who are liable to be called upon to take part in public meetings.

Aside from all the practical applied use of parliamentary law, there is no doubt but that a knowledge of this subject broadens our view and understanding of the affairs of our church, our state and our nation. In closing, it is well to remember that parliamentary law is to be used and not abused. In this, as in all good law, the rightful use of it comes through the good old attributes of fairness, sincerity and kindness, which interpret the spirit, rather than the letter of the law.



## UNIQUE FOREIGN MISSION PROGRAM.

THE Foreign Mission Department of the Woman's Society of the First Presbyterian Church of Greensboro, N. C., gave us such an interesting and instructive entertainment at our meeting the past Monday that I must give it a short "write up" for the benefit of other societies.

The dramatic personae consisted of:

- Mrs. Faithhope.
- Angela, her older daughter, who is to go as a missionary as soon as the necessary funds are secured.
- Joy, another daughter.

Miss Hardhead, a wealthy sister of Mrs. Faithhope, who has never been interested in Foreign Missions, and comes to visit them, when she hears of Angela's intentions.

The pros and cons of Foreign Missions are discussed most effectively, then Angela reads a letter just received from Miss Corriher, at the Kashing Hospital, China, in which she tells so feelingly of the great number of sufferers that they are compelled to turn away. Angela says that hospital with those poor, afflicted people is constantly in her mind and she wishes she could make it as real to others as it is to her. Just then the curtains part and we see a crowded ward in a hospital. Miss Corriher and Dr. Venable, very busy, and every variety of afflicted humanity being turned away—no room.

This tableau was quite impressive with the Chinese costumes, and pathetic appeals, made especially interesting by the fact that our church supports Dr. Venable and Miss Corriher.

The dialogue winds up with Joy also wanting to go as a missionary and Miss Hardhead, who is now thoroughly converted, promising to defray all expenses of the two young missionaries. The leader of the missionary circle (Mrs. Charles T. Hagan), in charge of the program for this meeting, composed a song sung to the tune of "Old Black Joe," with which the entertainment closed.

#### "POOR CHINA."

(Sung to the tune of "Old Black Joe.")

#### 1

Gone from the world is many a heathen one,  
Gone to his death with no knowledge of  
the Son,

Gone evermore, though by His grace we  
know  
The precious blood of Jesus cleanses  
White as snow.

#### REFRAIN.

Poor China! Poor China!  
With her millions lying low  
In sin and shame, and we're to blame  
For we all know.

#### 2

Now they are bound, but they too might  
be free,  
Now they are blind, but they the light might  
see.  
Now they are lost, but they in Christ might  
live  
If we, in pity, of our substance freely give.

#### REFRAIN.

Poor China! Poor China!  
Our hearts are bowed down low  
That we who say we love our Lord  
Should treat her so.

—Words by Mrs. Charles Hagan, Greensboro, N. C.

We are convinced that the ladies of the First Presbyterian Church are on the right track in their efforts to instruct and arouse interest, by means of these very real object lessons. The many eyes full of tears, as the pathetic little drama drew to a close, testified to this.

(The dialogue, entitled, "Miss Hardhead's Answer," adapted by Mrs. E. Brown, from Dr. Egbert Smith's booklet, was the foundation of the little play.)

### A MODERN PRAYER.

O Lord, I come to thee in prayer once more;  
But pardon that I do not kneel before  
Thy gracious presence, for my knees are sore  
With too much walking. In my chair instead  
I'll sit at ease and humbly bow my head.  
I've labored in thy vineyard. Thou dost  
know  
I've sold ten tickets to the minstrel show;  
I've called on fifteen strangers in our town,  
Their contributions to our church put down.

I've baked a pot of beans for Wednesday's  
tea—

An "old-time supper" it is going to be.  
I've dressed three dolls for our annual fair,  
And made a cake which we will raffle there.  
Now, with thy boundless wisdom so sublime,

Thou knowest that these duties all take  
time.

I have no time to fight my spirit's foes;  
I have no time to mend my husband's  
clothes.

My children roam the streets from morn  
till night;

I have no time to teach them to do right.  
But thou, O Lord, consider all my cares,  
And count them righteous; please heed my  
prayers.

Bless the bean supper and the minstrel  
show,

And put it in the hearts of all to go.

Induce all visitors to patronize  
The men who in our programs advertise:

Because I've chased these merchants till  
they hid  
Whene'er they saw me coming—yes, they  
did.

Increase the contributions of our fair,  
And bless the people who assemble there.

Bless then the grab-bag and the gypsy tent,  
The flower table and all cake that's sent.  
And when thou hast bestowed these bless-  
ings, then

We pray that thou wilt bless our souls.  
Amen.

—Missionary Voice.

## A MEMBERSHIP CAMPAIGN.

The Woman's Foreign Missionary Society of the First Church, Spartansburg, South Carolina, has just had a membership campaign, which resulted in the addition of one hundred and forty-five (145) new members. The campaign was conducted exactly as the men conducted the "Every Member Canvas." A pulpit announcement having previously requested all the ladies of the congregation to be "at home" between the hours of 3 and 1 on a certain morning in April, a committee of fifty or more met at the church for instruction and prayer, and from there went out in automobiles to cover the seventeen

districts into which the congregation is divided. Their work done, the committees returned to the church to report, the returns being posted upon a bulletin board. The results surpassed all expectations, not only in members added, but in the joy in service and Christian fellowship, the broadening of interest and sympathies developed by contact and cooperation.

The membership of the Society now numbers two hundred and twenty-five.

The Society supports Dr. J. R. Wilkinson, of Soochow.

# *Why Not?*

It is a strange thing, but a fact, that many people think it improper or impracticable or useless to ask a man to subscribe to a missionary magazine. Now, will you just try it? You may be surprised by getting his subscription; but even if you fail, you will at least have reminded him that he needs, just as much as his wife or mother or sister, to know what is going on in God's great kingdom. Any business man who will let his eye to fall upon The Missionary Survey will be impressed with its challenge to his consideration. Try him!

# FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, BOX 158, NASHVILLE, TENN.

## MONTHLY TOPIC—JAPAN:

S. H. CHESTER.

OF ALL Eastern countries Japan has experienced most of the indirect benefits of the Christian religion. As was said by Dr. Speer on returning from his last visit to the Orient, "Alone thus far of the Asiatic nations, she has proven capable of learning and of absorbing the principles of efficiency and progress which lie behind the modern world." Her intellectual, social, political and industrial life have all been profoundly influenced for good.

In spite of this, Japan is still an unevangelized nation. Almost her entire rural population is as yet unreached by the Gospel Message. The National Evangelistic Campaign which closed its third year in March, 1916, did carry the Gospel Message for the first time to multitudes of the dwellers in the rural districts who had not heard it before, but as yet this work has not been so followed up as to give these first hearers any adequate knowledge of the way of salvation through Christ.

### REVIVAL OF SHINTOISM AND BUDDHISM.

There has been a very considerable revival of both Shintoism and Buddhism in recent years, both of which a few years ago seemed to be moribund. The government has been patronizing Shintoism on account of its supposed influence in cultivating the sentiment of patriotism. The Bureau of Shrines in the Home Department has promulgated regulations requiring the performance of certain rites at the Shinto Shrines by the children in the public schools, claiming that these rites are not of a religious nature. To the educated people in Japan, perhaps it is true that these rites which have to do with according veneration to the memory of ancestors, do not mean much more than the honor we are accustomed to pay to the memory of our great dead in the West. To the masses of uneducated people, however, Shintoism is a religion, and the spirits of the dead are deified.

This government patronage of Shintoism has stimulated the Buddhist leaders to re-

newed efforts and has caused them to adopt many new methods for the propagation of that faith. The fifty-six different sects of Buddhists in Japan have come together and formed a federation called—"The United Buddhist Association," the object of which is declared to be "to seek within the nation greater living in the light and mercy of Buddha, and to cause the beauty and glory of our country to be realized among all people and the prestige of the Imperial House to flourish.

A movement has been made to establish a great central tabernacle in Tokio, corresponding to the two similar Christian Institutions in that city. Many Buddhist Sunday Schools have been organized, their methods, literature, hymns and propaganda being borrowed without blush from our Sunday School work in Japan.

These new and aggressive movements on the part of the old religions are, as intimated above, reflex movements from the increased activity of the Christian Churches, and especially of the great National Evangelistic Campaign. They are also a striking testimony to the impression that is being made upon the nation by these Christian activities.

### NEWSPAPER EVANGELISM.

Much use is being made of the public press in recent evangelistic efforts in Japan. Rev. Alberta Pieters, of the Dutch Reformed Mission, was the pioneer in this work. He began several years ago to secure the publication of religious articles in the secular papers and has prosecuted this work with encouraging results up to the present time. During the past year several members of our Mission have adopted it, and during the Evangelistic Campaign in Tokio articles on Christian topics were printed in fourteen of the great daily newspapers and carried the rudiments of the Gospel to hundreds of thousands of readers who are never seen in a Christian church. This is a method

of work we would do well to investigate thoroughly. We have been in the habit of appropriating a very small amount in our missionary budgets for books and tracts. In Japan this amount did not exceed \$15 for each missionary for the past year. It is our belief that provision of \$100 for each missionary in Japan for this purpose, part of the amount to be used in securing space in the secular press for the publication of Christian articles, would be one of the most effective means we could possibly adopt in our missionary propaganda.

#### THE CHURCH OF CHRIST IN JAPAN.

The Church of Christ in Japan, which represents the results of the work of all the Presbyterian Missions, is steadily growing and maintains its place as the leading church in the country. Its total membership reported last year was 28,599, of whom 3,094 were added during the year. There are 73 self-supporting churches, 156 aided churches, 89 organized preaching places, 224 un-organized preaching places, making a total of 542 centers where regular preaching is conducted.

The total contribution for the year amounted to \$63,411.50.

#### THE WORK OF OUR MISSION.

The following summary of the work of our Mission for the year 1916 is condensed from the report of Rev. Chas. A. Logan, published in *The Christian Movements in the Japanese Empire* for this year:

"Eleven of the independent self-supporting churches of the Church of Christ in Japan are in the territory covered by our Mission, the church in Kochi being the largest church in the entire denomination. It has about 900 members and supports a large evangelistic work, both in the city and in the country districts in the Province of Tosa.

"Thirty-eight evangelists and nine Bible women working in connection with about 50 churches are associated with our missionaries in their work.

"In Tokushima a new evangelistic hall has been secured in the center of the city, where meetings are held five nights each week. The tent has been pitched in 37 towns where the name of Christ had before not been named. Meetings were held consecutively for three nights in each town; tracts were distributed and inquirers instructed.

"Rev. John W. Moore and Rev. H. H. Monroe have been working in Kochi Province, Mr. Moore giving much of his time to country work, and Mr. Monroe placing the chief emphasis on Sunday School work.

"A splendid work for women, factory

girls and children has been carried on by Misses Florence and Annie Patten, Miss Estelle Lumpkin and Miss Myra Atkinson, with their Bible women.

"The three principal schools of the Mission are the Kobe Theological School, The Golden Castle Girls' School, in Nagoya, and the Carrie McMillan Home, at Kochi. In the Nagoya School the number of students passed the 100 mark last year. Twenty-four of the girls professed faith in Christ during an evangelistic meeting conducted by Dr. Myers. Dr. Natobe, Dr. Uemera and other leading men of the Japanese church delivered courses of lectures.

"In the Carrie McMillan Home there were 68 girls, of whom six were received into the church during the year. This school is doing a great work in the care of many girls who would be outcast but for the home which they find in it, and the training they receive there fits them for self-support and usefulness in the community.

"Kindergarten work has been considerably developed and emphasized during the past year, and is proving to be an increasingly effective means of reaching the homes of the people through the children that attend the schools."

#### SPIRITUAL NEED.

In spite of the fact that Japan is by reason of her predominating intellectual and political influence among Eastern Nations, one of the most important of all our mission fields, we have done comparatively little during recent years toward overtaking our great responsibility in that country. There has been no substantial enlargement of our work there for many years. There is no more urgent call for speedy and effective help than the one that comes to us from Japan. We trust there will be more volunteers for work in Japan among the young men of our Theological Seminaries during the next few years than there has been for several years past, and we also trust as these young men offer themselves, the Church will be found ready to provide promptly for sending them out and supporting them in the field.

#### THE CHINESE MONARCHY AGAIN.

Our readers have, of course, seen the Associated Press dispatches telling of the ephemeral reappearance of the Chinese Monarchy, and of its sudden and inglorious collapse. In thinking of it, one is reminded of the epitaph of the infant of a day old in one of our Colonial graveyards—

"If I was to be so soon done for  
I wonder what I ever was begun for."

This episode would seem to make it reason-

ably certain that the Monarchy cannot come back in China.

We have always believed, and still believe, that their experiment of representative government will ultimately succeed. So far from being without experience in that kind of government, as a matter of fact they have had little experience in any other. The old Manchu Officialdom never really governed China. From the Emperor down it was a purely business corporation, whose function was to *tax* the people, to obtain the revenue necessary to enrich themselves and to maintain the small amount of intercourse that was carried on with foreign powers. Local government was everywhere in the hands of the people. Nine-tenths of the controversies which in other countries are settled in law courts, have always been settled in China by reference to representative men, such as the heads of the Industrial Guilds, or heads of the Family Clans. A crude form of jury trial is common which consists in the reference of disputes to companies of men gathered in tea shops in the streets of the city. Instead of the litigants going before a magistrate and both of them paying bribes, they go to the tea shop and each

side states its case to the assembled crowd. Sometimes friends are taken along to help parties state their case, these friends supplying the place of our advocates before the jury. All parties to the controversy usually talk at the same time and talk continuously with much gesticulation, until the people in the tea shop have made up their minds one way or the other. When this is done, it is indicated to the two litigants in some way. The winner of the suit receives the congratulations of the crowd and the defeated party retires without protest and grieves in secret over his discomfiture.

We believe it will not in the long run be found difficult to make the Chinese willing to accept as legally binding the decisions of representative bodies. As a race they have always had an invincible respect for all recognized authority. Therefore we have always believed that they will in the long run make a success of their representative government. Meanwhile with war, famine and pestilence following each other, the nation is passing through the deep waters and should have the sympathy and help of all men, whether Christians or otherwise, who love their fellowmen.

## REFORMATORY WORK.

MARIA J. ATKINSON.

**N**ESTLING at the foot of one of Kochi's prettiest hills is a group of attractive little buildings. Somehow they had a special attraction for me and so I came to inquire what they were and was told that it was a Government Reformatory for bad boys. The more I looked at those buildings, the more I thought I would like to be used of God to help reform those boys, but how to get at them was the question. One hears so much about "being tactful," but, after all, the best tact is often a simple presentation

of the case. And so, simply relying on the Lord Jesus to prosper our way, we decided to ask the officials to permit us to teach the Bible to those boys. The request was granted, provided we did not *sing* or *pray*, nor *read from the Bible* at the meetings. We did not *sing*, nor *read the Bible*, but we *continued to pray*, and, though the teachers were always there to spy on us, no more was said, and we continued to teach them week after week as long as we were in that city. Eternity alone will reveal the results on those young lives.

After my removal to Takamatsu I was thrown with a woman who with her husband is in charge of a similar work here. They readily gave consent to our teaching their boys. We usually go on Sunday afternoons. The boys are out at play or strolling the nearby hills. One of the large boys, a "trusty," I suppose you would call him, rings the bell, and to military orders they are marched into their school room and seated. We enter; a signal is given; they rise and bow; a second signal, and they sit down. Both teachers are present and the utmost decorum prevails. Most of them listen attentively to what is said and seem to enjoy it, but one wonders whether it is because they are afraid to do otherwise.

There are not over twenty boys in the in-



Miss Atkinson with a Group of Boys at the Reformatory, Takamatsu, Japan.

stitution, and some of them are tiny little fellows,—young in years, but old in sin. The question will come up, Who is to blame for their being here? Whose neglect brought them here? And then comes that other

thought that this reformatory work is as the house that was built on the sand. That is the trouble with Japan's great civilization; the foundation is not laid on the Rock Christ Jesus.

## THE WORK OF GRACE IN SANUKI.

S. M. ERICKSON.

THE prophet tells us that as God's Word goes forth, "instead of the thorn there shall come up the fir tree, and instead of the briar shall come up the myrtle tree." God's Word is working in Sanuki Province with these same results. I wish to tell you today about some of the firs and myrtles that we see growing around us. Mine is a delightful task.

Akiyama San is a son of Kotohira, the place where thousands of pilgrims go to worship the sacred horses. His ancestors for generations ran a big hotel where the idol worshippers stopped for the night to drink and carouse with the women. There is no doubt that the average Japanese hotel is under His Satanic Majesty's direction. The hotel fell to Akiyama San. His son went bad and the father was much concerned.

He gave up the ancestral hotel and became the representative of a newspaper. Then he was led to become a Christian, one of the very first to be baptized in Kotohira. At that time we had no place to hold our meetings except in a hotel, and Akiyama San remodeled the second story of his house at his own expense and offered us the use of it. Usually thirty or forty people assemble in this household church when the missionary preaches. Twelve Christians have been baptized, including Akiyama San's wife and son. Akiyama San is always active. He says that he lived so long without God that he must work hard now in order to redeem the time. He does almost as much direct personal work as he does for the newspaper.

Some of the young men in Japan pass



Some of the Thirty Little Ones That Attend the Mikuni Kindergarten in Takamatsu. This picture was taken at the graduating exercises, when six boys and girls left to enter the government primary school. Some of the children come from non-Christian homes and they often relate the Christian lessons that they have learned to their parents. The mothers are interested through the Mothers' Meetings that are held every month. The teacher is Susaki San and the Assistant is Kozaki San.



Katooka Kertkiche San, First Speaker of Parliament, a Kochi Christian.

through long and severe mental struggles before they find the Saviour. Takatani San was taken sick while in the Higher Commercial School and became concerned about his spiritual condition. He spent two long years seeking for salvation in Buddhism, but failed to find it. Then a Bible fell into

his hands. This caused a new struggle. He returned to school, but found no peace. The next vacation he spent twenty days on a mountain alone with his Bible and a copy of Augustine's Confessions, but his real experience of salvation came when he was down in the valley again. Then he came under an awful conviction of sin. Sometimes he felt that he was going to immediate destruction. To him hell is reality. The Spirit led him through all his doubts and fears and gave him a deep sense of the Father's love. He has finished his work in the Higher Commercial School and expects to enter the Seminary and to give his life in service.

Tanaka San is sixty-five years old, but is yet a child in grace. "It's a blessing that I failed in business," he said in a recent conversation. "How so?" I inquired. "I had to leave Sanuki, and while away my children became Christians," was his reply. "It was mostly selfishness on my part that I allowed them to be baptized." "Selfishness, did you say?" "Yes; I did not want them to go bad and give me trouble," he explained. Then I asked, "But why did you believe?" "I was finally convinced that if Christianity was a good thing for the children, it was good for me, and so here I am a Christian, and I am glad of it, too."

Moto Hashi San, our first Christian at Tsuda, was a drunkard. True, he did work for the government, but he drank up all his earnings. Now he and his wife are rejoicing Christians, and the little daughter is in our school at Nagoya.

I wish that I could go on with this pleasant task of telling you about the firs and the myrtles, but space forbids. We want you to pray God's grace may be given free course in Sanuki Province.

## A SOCIAL SURVEY OF A LITTLE ISLAND NEAR TAKAMATSU.

S. M. ERICKSON.

THERE were 647 houses in the community; of these 147 were occupied by very poor people. The others were not especially well off in this world's goods either. Twenty-five of the 147 couples had had no kind of a marriage ceremony. There were 80 illegitimate children. The average income per month for a household was about

\$5.02. Forty-five men and five women confessed that they partook of *sake*, while 75 men and 25 women were users of the "weed." Most of these 147 couples did not have so much as two small rooms for their abode. Do you wonder that blindness, superstition and immorality are common? Christianity can change these conditions.

## A WORD ABOUT OUR WORK AT TAKAMATSU.

MRS. S. M. ERICKSON.

THREE famous places of interest draw the Japanese sightseer to Sanuki Province: the park at Takamatsu, so lovely that an exact copy of it has been

made in one of the Imperial Gardens; Mt. Yashima, where was fought a "battle above the clouds," at which time, so legend says, the sun delayed to go down and the moon





Kochi Calls For More Workers.

to rise until the rebels had been punished; and the Kotohira shrines, the most popular temples in Japan. So well known are these attractions that the railroad has sometimes handled as many as twenty thousand tourists in a day. But in spite of the easy accessibility of the province and the fact that it is a place of such note among the Japanese, for some mysterious reason it has failed to attract its proper quota of foreign missionaries, and the Southern Presbyterians, who entered the field twenty-seven years ago, still have it all to themselves. Few more attractive fields exist in any country. Crowded into a compass of less than three thousand square miles is a population of nearly nine hundred thousand people so knit together by railroad, electric and steamship lines that the missionary needs to spend very little of his precious time in traveling. It would seem a field which would well repay a large investment in men and money.

Unfortunately there has never been for long at a time a force of more than one ordained man and one single lady actually at work, and yet, in spite of this fact, there is every reason to be encouraged over the progress that has been made. One well-

established, independent church, two congregations supplied with buildings, and seven other groups meeting in rented houses have been organized in connection with our work. Then there are nearly a score of children's meetings, two kindergarten classes, women's meetings, Bible classes for students, work at the Reform school and among mill operatives, an encouraging work at the Leper Hospital, and other activities. From this field have gone out twelve men to the theological seminaries, and a number of girls to Christian schools.

The great need is for more workers. Marugame, the second city in the province, has no resident missionary, and only a dark, unattractive rented building for a chapel. It is very difficult to attract people accustomed to the magnificence of the Buddhist temples to one of these dirty little street chapels. With proper equipment of workers and buildings it is almost certain that within a few years there would be a flourishing work at Marugame. A beginning will be made this fall, when the Woodrow Hassels expect to remove there from Takamatsu. We urgently need more workers for this field.

## DEATH OF REV. HENRY OTIS DWIGHT, LL.D.

The Board of Managers of the American Bible Society announces with deep regret the death of its Recording Secretary, the Rev. Henry Otis Dwight, LL.D., on Tuesday, June 19, at his home in Roselle, N. J., in the seventy-fifth year of his age.

Dr. Dwight, born in Constantinople, was for many years a missionary of the Ameri-

can Board of Commissioners for Foreign Missions, and was distinguished for his mastery of the Turkish language. He spent the last decade of his life in the service of the American Bible Society, and was the author of its Centennial History.

THE SECRETARIES.

New York, June 28, 1917.

## THE PALM, GOD'S PROVISION FOR THE AFRICAN.

MRS. C. R. STEGALL, LUEBO.

THE palm is the greatest asset of the African people. It is their greatest and most valuable natural resource. In its several varieties as found here in the heart of this vast continent far from civilization, the palm is far more to the African than Indian corn ever was to the American Indian. It is more to the African than the seal and walrus are to the Eskimo. Rob the African of the palm tree and you have robbed him of his food and drink. Rob the African of the palm and you have robbed him of his wardrobe. Rob him of the palm and you have robbed him of his residence and his arms and ammunition—in fact, of his very existence. For there is hardly any need of the African that is not filled and satisfied by the ever-graceful palm.

One of the first wants of a human being is food. The palm furnishes this to the African. The luscious red, meaty, oily nuts that the palm produces in great quantities are one of his food staples. These nuts are the size of a walnut and grow in large clusters, sometimes as many as a thousand nuts in a single cluster. One palm will often have two or three clusters ripening at the same time, and they ripen all the year round. The African eats these nuts raw, boiled, and roasted. The valuable palm oil, which is so essential to the African, is made of these nuts. This oil is made by pounding the nuts in a wooden mortar until all the meat becomes separated from the stony seed which they have in the center. Then this meat is mixed with water and the mixture is churned with a stick from the palm frond. The oil gathers on top and is carefully removed. This oil is his only kind of fat and is used in great quantities for seasoning and for frying. It is also used as a toilet article, as he rubs it all over his body after bathing. It is also used in soap making.

The heart of the palm is delicious, but since to get it means the death of the tree, it is only gotten from unproductive, dying, or storm-uprooted trees.

For supplying drink the palm is also very valuable. Its value is especially appreciated on the plains where water is not to be found for many miles in any direction, and the palm wine is at hand. This wine is the sap of the tree. It is procured by tapping the tree and gathering the sap in a gourd.

The second great need of man is some material which he may wear to protect his body from heat and cold. The palm furnishes this to the African. The young, tender leaflets are split and the fibres are used as thread. With these threads his cloth is

woven by hand. The loom is very simple, consisting of five sticks. A man can weave in a day one piece of cloth a yard square. After several pieces are finished they are sewn together and then beaten in a mortar till soft, when they are worn. The characteristic native hat is also made from the fibre thread.

Another prime need of man is shelter from the elements. The palm furnishes this to the African. The roof of his house is made of the leaflets of the palm. The walls of the house are built up with the midribs of the fronds, some tribes dobbing over this with mud, others thatching with the leaflets the same as the roof. The door, the bed, the chair, are made of the strong midrib.

In the occupations of the African people the palm plays a very important part. As a rule the hunting and fishing falls to the man. The working of the corn and cassava fields and the cooking of all the food falls to the woman. But in the case of each, the palm proves its never-ending value. The African's method of hunting is to drive the animals into a great long net, which he stretches in the forest from tree to tree and then shoot them in their entangled condition with an arrow. The net is also woven from the fibres of the tender, long leaflets. Both the bow and arrow are gotten from the stout midrib of the palm. Thus the palm proves itself the ammunition factory of the African. The African has two methods of catching fish, seining and trapping. The seine he uses is like his hunting net, made from the leaflet fibres. The baskets in which he traps the fish are made entirely from the midribs split and trimmed down to the proper size. If he has a heavy load of game to take home or if he has any other heavy burden to carry, the midrib of the palm furnishes the strongest and lightest support for it, by which it is borne on the shoulders of two or more men. Thus the palm furnishes the main means of transportation on land. Wheeled vehicles and even drags which were known to the Aztecs are as yet unknown to the African.

A woman seldom if ever goes to the field without a basket on her head. In this she carries back to the house corn or cassava or other products of the field. If it is the planting season she returns with firewood, for it also falls to her to keep the home supplied with fuel. The ribs of the palm make a basket that is not only strong but very light. In cooking, the ladle with which she stirs the food is made out of the rib of the palm.

Thus God has provided for the African,



1—House made throughout of Palm products.



2—Section of Luebo, all roofs of Palm.



3—A cluster of Palm nuts.

4—Weaver bird nests, and results to Palm.

5—Climbing Palm to gather sap.

6—Bakete weaving Palm cloth.

7—Bakuba boys in Palm cloth, standing on Palm mat and before Palm hanging.



who is shut off from all outside assistance. When he is born he is laid on a bed furnished by the palm. Every day of his life, at every turn, he comes into intimate con-

tact with the palm, and when he dies his body is laid to rest, wrapped in a cloth and a mat furnished by the ever faithful palm.

## CONGO ITEMS.

We have 171 outstations in connection with Mutoto and the work grows apace, much faster than do we. But reinforcements are at hand and we shall yet evangelize this country with God's help.—*George T. McKee.*

Miliams (Miriams), Covenantas (Covenanters), Kampai (Camp Fire) and Sukout (Boy Scout) groups have been organized among the children and young people, connecting these organizations with the school work by making a certain grade in school one of the requisites of membership in the more advanced organizations at Luebo.

The attendance of women at the Sunday School at Bulape ranges from two hundred to three hundred, and the girls' department varies from one hundred and twenty-five to one hundred and fifty.

The Bakete are by nature more noisy than the Baluba. One of our present problems is that of teaching these people the first principles of Christian department.

A pageant was given by the women for the Native Conference, entitled, "A Parable of the People in Darkness," adapted from a pageant seen by one of the ladies when in America.—*Congo Missionary News.*

## MODERATOR OF KOREAN ASSEMBLY.

THE Presbyterian Church of Korea is the name under which is united the work of the Australian Presbyterians, U. S. Presbyterians, U. S. A. Presbyterians and Canadian Presbyterians. The present moderator of the General Assembly of the combined church is Rev. C. P. Yang. Mr. Yang twenty years ago was the only evangelist in his province, where there were only 200 or 300 Christians. In the same district there are now 30,000 Christians. The church of which Mr. Yang is moderator has a total membership of 150,000. There are over 3,000 organized and unorganized churches, 120 or-

dained pastors, 650 elders and 300 evangelists. During the year just closed these native churches raised for their own expenses \$100,000. During the year 9,000 were baptized.

Mr. Yang is described by those who know him best as a "Scotch" Presbyterian. He is now pastor of the largest church in the northern province of Korea. The attendance at Mr. Yang's church is about 1,500, and when he does not face 1,000 members at the prayer meeting Wednesday night he is greatly disappointed.—*The Continent.*

## KOREAN BIBLE CONFERENCES.

THE missionaries in Korea are agreed that the cornerstone of their work lies in the system of Bible Training Classes, which is in vogue throughout the country. The plan was originated almost at the commencement of mission work in Korea, and the land is today honeycombed with these unique gatherings. They are annual Bible Conferences lasting for a week or ten days, modelled somewhat along the lines of the Keswick and Northfield Conferences, but devoted more exclusively to the study of God's Word than either the English or American gatherings. Instead of there being one such Conference for the Christians of Korea, there are no less than a thousand throughout the

country. First there is the local conference held in a single church for the Christians of that community. Then there are scores of district classes, where the members of many groups will gather together for a week of Bible study. Finally, there are more than a score of general classes, where sometimes 1,000 or 1,200 Christians gather from long distance to listen to God's Word expounded by the missionaries and leading Korean teachers. The Koreans frequently walk a hundred miles or more to attend these gatherings. They pay all their own expenses, and then for ten days revel in the study of God's Word.—*Missionary Review.*

## REMEMBER THE MISSIONARIES.

ONE thing we need to remember just now is that (to use Carey's simile) the missionaries are down in the dark mines of heathenism digging out souls while we at home are holding the ropes. We have pledged them our support and these pledges must be kept at all hazards. Whatever else we undertake we must be true to the men and women at the front—our substitutes in the outposts of the Lord's army.

The position of the missionaries throughout the war has been a trying one. None of them, so far as we know, has met a tragic end while at the post of duty. But a number have suffered death from over-strain, especially in Persia and Turkey, where conditions have been so terrible and relief work so heavy.

In other lands, too, their lot has been far from enviable. Many have seen their work suffer, and far away from home and loved ones, the uncertainty of the future, which hangs like a pall over the whole world, is doubly hard to bear. One has but to read the chapter, "When the Great War Came," in Mary Slessor's biography, to get a glimpse of what the war has meant to those on the field. To Mary Slessor herself, ill and over-worked, it proved a death blow. Though she went on bravely with the routine duties of the station she did not rally long after the news came of the invasion of Belgium and the reverses of the Allies. The hardest thing to bear, in her far-away African home, was the lack of news from the front. "Oh, for a telegram!" she would cry, "or even a boy bawling in the street!"

For the sake of the missionaries we must guard our treasuries well. In these days of many appeals there will be danger of funds given for their support being diverted to other more popular channels.

And we must redouble our prayers and seek to enlist the sympathies of the indifferent. Perhaps this may not be so hard as we think. We have been much touched to learn that an elder in a Presbyterian Church who has never believed in missions (think of it!) recently stood up in Wednesday evening meeting and offered a fervent prayer for "the missionaries who must be so lonely at this time."

## WHERE SUFFERING IS CHRONIC.

We do not minimize the suffering caused by the Great War and feel that it would be impossible to do too much in the way of Red Cross and other relief work. Nevertheless we believe that such facts as the following, presented in the right way, would not only help to keep us loyal to our missionary obligations, but awaken a sympathetic interest in the work on the part of those who are now indifferent to it:

1. We are appalled at the awful suffering and loss of life in Europe, yet it is a mere drop in the bucket compared with the sacrifice of life and the endless agony endured year after year as a *normal condition* in many parts of the mission field. Last year 2,000,000 died on the battlefield; during the same period 33,000,000 died without Christ on the mission field. We are rightly concerned over the two million; what about the thirty-three?

2. We cannot bear the thought of little children starving in Europe and send shiploads of provisions to relieve their distress. Yet, according to Robert E. Speer, 30,000,000 half-fed Chinese children cry themselves to sleep every night and this condition has been going on for ages. But only a few seem to care.

3. We feel the keenest sympathy for the war-sufferers of Europe who are homeless and lack sufficient food. Yet, according to Bishop Thoburn, more than 100,000,000 people in India, China and Africa (more than the population of the United States) sleep without shelter every night and more than 200,000,000 lie down to rest with hunger unsatisfied. How little we care about this!

4. Our indignation is intense at the treatment women have received during the war at the hands of their captors. Yet it is more than matched by what has gone on unchecked for centuries in many mission lands. Let W. P. Livingstone in "Mary Slessor of Calabar," Dan Crawford in "Thinking Black," or Donald Fraser in "Winning a Primitive People," tell you something of the indignities women have endured for ages in Africa with scant sympathy or help from their white brothers and sisters.

## FORMER WARS AND FOREIGN MISSIONS.

One way of keeping up interest in missions in war time is by means of timely papers and addresses. We believe the topic, "Our Former Wars and Foreign Missions" would prove of interest just now and suggest the following outline for its development:

1. The War of 1812 (1812-14). This war apparently had no effect on missions. Though attacks upon American shipping were of frequent occurrence and war seemed inevitable, the infant American Board sent forth its first missionaries in February, 1812, on what proved to be the last vessels that sailed for Asia before the break came. They reached their destination in safety and the Board was able to finance the projects. (See "The Story of the American Board," by Strong.)

In 1813, notwithstanding the war, great interest was aroused in missions among the

Baptists owing to the Judson's change in faith. In May, 1814, while the war was still in progress, the American Baptist Foreign Missionary Society was organized, the Judsons were adopted as its missionaries and funds were quickly raised for their support. (See "Life of Adoniram Judson," by Edward Judson.)

2. The Mexican War (1846-7): The war with Mexico, a land tight closed to the Gospel, proved an advantage to missions along two lines: (1) The large number of Bibles carried into the country in the knapsacks of the soldiers and the work of an agent of the American Bible Society, who traveled with the army much of the time, paved the way for Protestant missions later on. (2) At the close of the war all the territory now occupied by the states of California, Nevada, New Mexico, Arizona and Utah passed into the hands of the United States, and became accessible to Gospel effort. (See "The Centennial History of the American Bible Society," by Henry Otis Dwight.)

3. The Civil War (1861-5): This war threatened disaster to missions. But, there was no cessation of effort, though great progress was hardly possible. Sorely as both North and South needed men and money, new missionaries were sent out by both

sides and there was money enough for the work. The records of the Northern Presbyterian Church show that 58 new men and women were sent out during the years 1861-5, and we understand that the contributions increased during the period. (See "The War and the Missionary Call," pp. 409-411 in the June, 1917, issue of *The Review*.)

4. The Spanish-American War (1898): This event proved a great thing for missions. Undertaken to assist a single island in the Atlantic in its struggle for freedom, in the providence of God it opened a whole archipelago in the Pacific to the Gospel of the Lord Jesus Christ. The Philippines had been rigidly closed to Protestant effort and in Cuba and Porto Rico the work had met with bitter opposition. When the United States took possession of these islands the Mission Boards at once entered in, and the gains have been rapid. In 1900 there were no Protestant Christians in the Philippines; by 1910 there were 76,000. (See "The Centennial History of the American Bible Society" and the following articles in *The Missionary Review of the World*: "The Friars in the Philippines," July, 1898, and "Expelled From the Philippines," December, 1898, both by F. DeP. Castells.)—*Missionary Review*.

## "BILLY" SUNDAY ON MISSIONS.

THE devil is just as great a menace in Africa and Asia as in America. People are not born heathen or Christian. They become heathen under conditions that could be remedied if the people of Christian lands would do their duty by their less fortunate neighbors. The world is so small now, and we have become so dependent upon the people of these other lands for labor and special materials that enter into our manufactures, that we cannot repudiate our moral responsibility for their welfare. A man would be a fool to suppose that God intended to save Americans or Englishmen only.

"The devil is not dead until he is dead all around the world. Much of the devilment we see in America comes from other lands, and every year we ship enough rum to Africa to send the whole continent to Hell. Think of it—rum from Boston and brass gods from Philadelphia! If we can send them brass idols we surely ought to be able to send some live men.

"I believe in the whole missionary business from top to bottom. If I didn't, what the Turks have done to the Armenians and Syrians would fix me. Was there ever such a record in all history? Such atrocities are a blot upon civilization. So long as such things are possible *anywhere*, missionaries

are needed. One mad dog is a menace to a community. So long as one saloon exists our boys are not safe. Freedom for the Turk or anybody else to butcher his neighbor creates a situation calling for attention. Shall we apply the Turk's medicine to himself? No, that is not the Christian way. But it is Christian to make him behave. Encourage our missionaries among the Armenians and Syrians and throw such a cordon of good around those Turks that they will have to be good or die in the attempt.

"President Wilson says that the whole country—every man, woman and child—must be mobilized for the war. So every Christian of every Christian Church must be mobilized for the Christian conquest of the world. Don't wait to be drafted. Do your duty. Give your money. Pray for the men and women on the firing line in Armenia, China, Africa, India and the Islands of the Sea.

"Take hold and help to clean up the whole world. If you leave a bad spot anywhere its filth will run over on the good places. To make any one part of the world really safe, we must make all parts safe. In order to be sure that one man is safe, Christ must save all. This is what the missionaries have always said. The great war has proved that they are right."—*Missionary Review*.

## THE MOSLEM'S PREPARATION FOR PRAYER.

ARTHUR V. LILEY, TUNIS.

*Missionary of the North Africa Mission.*

**T**HROUGHOUT the Moslem world no "believer" under any circumstance is allowed to perform his prayers before having cleansed himself by prescribed ablutions when he can obtain clean water. If traveling in a waterless desert the "believer" is allowed to use sand in his ablutions. If it is impossible to procure sand he passes his hand over a stone before each act.

The ablutions are absolutely necessary as a preparation to prayer. The "believer" tucks up his sleeves above the elbows and from a "breek" or brass jug of water before him he pours water into his hands and washes them three times.

Next, taking a little water into the hollow of his right hand he allows the water to run up his arm as far as the elbow, and having washed the right arm, he does the same with the left. This is done three times.

Water is next taken in the right hand and sniffed up the nostrils and blown out by the finger being placed on the side of the nose.

The nose and mouth having been thoroughly cleansed, he wets the tips of his two forefingers, places them in his ears and twists them around. Sometimes before his last act the Moslem will scrape out his ears with a tiny spoon of bone in order that no dirt may remain.

He next takes off his fez cap and lays it down in a clean place. He passes his wet hands over his head down to the nape of the neck. In order that no water may fall on his linen and thus render him impure, he passes his hands around his neck, shaking off any water that may have been gathered on the forefingers.

If the "believer" has shoes and socks they are taken off before beginning the ablutions. The last act is to wash his feet and legs up as far as the knees, the fingers being carefully passed through the spaces between the toes. Thus the ablution is completed.

Between each act of washing the Moslem repeats some pious saying. When washing the nostrils he says, "Oh my God, if I am pleasing in Thy sight, perfume me with the odours of Paradise," and so on.

If the worshipper is sure of having avoided all kinds of impurity it is not necessary for him to perform these ablutions five times daily before the prescribed prayers. He trusts, however, in the cleansing of water and does not believe that the blood of Jesus Christ, God's Son, cleanseth us from all sin. It is a ceremonial cleansing rather than a heart cleansing that the Moslem is seeking.—*Missionary Review.*

## FOR THE MEDICAL HELP OF CHINA.

**I**T IS an enormous undertaking to plant Western medical science in China. The size of the country, the multitudes of its population, and the unbelievable superstitions and traditions which enslave the minds of the people in spite of the stirring of new desires and the acceptance of some new ideas, make the effort of those who would establish scientific medical practice in China a Herculean task. Progress is being made, however, and pioneer work done by missionary hospitals and physicians is now being reinforced by the welcome support of the China Medical Board, with its ample funds and its administrative skill and enterprise.

The recent bi-annual meeting of the China Medical Missionary Association, held at Canton, reflected the fresh impetus given to that department of work. Somewhat less than one hundred delegates met for a week in the auditorium of the splendid modern building of the Young Men's Christian Association in that city. The time was all too short for a thorough discussion of such im-

portant subjects as medical education in China, hospital standardization and efficiency, and for the hearing of the notable scientific papers presented. Dr. Cooper, of the American Board staff at Foochow, reports that the conference was counted a great success, and that there was gratifying unanimity of judgment in its deliberations. The council believes in fewer and better equipped schools. At this point there is some difference of view between the younger men, who, coming out fresh from Western medical schools, favor this policy, and the older men on the field, who, seeing the great need in their districts, are disinclined to give up any existing schools. It was finally decided, however, to recognize only four medical schools for all China.

The Chinese government is now undertaking both medical education and hospital work. If missionary effort in this line is to commend Christianity, it must be of the highest grade, thorough and efficient. The mission boards have a great opportunity to furnish to the China Medical Board thor-

oughly equipped and specially trained men, with strong Christian character and purpose, that medical work may still be so pursued as to extend God's Kingdom in China. The day of the small one-man hospital, at least in the larger places, is passing, as is the inadequately staffed and insufficiently equipped

medical school. The Association adjourned to meet in Peking two years hence, with high hopes that the interval will mark a notable advance in the department of medical missions throughout China.—*Missionary Herald*.

## LAST REPORT OF MRS. T. L. HARNSBERGER, TAICHOW, TO THE MID-CHINA MISSION.

*Ladies and Gentlemen:*

It has been the greatest privilege of my life to have spent nearly four years on the Mission Field of China. Of the past three years, a good part of the time has been spent as the only white woman in our station. Our Saviour has so set our bounds without our choosing that in order to be happy and contented at all we were to choose our best friends and companions among those whom we came to preach the Glad Tidings of Great Joy. I am not gifted with the tongue of those that are taught, and so have done very little of the active teaching and preaching. But I am so glad that there are other ways in which God has let me be a "Little Sunbeam for Him," through the ministry of a flower constantly given with a little prayer that I might get near the hearts of some I love in Taichow. It has been my one desire too, in visiting in the homes to get interested in the things that they were interested in and our com-

fortable home has been wide open for them to enjoy as much as if it were their own. These little ways have not been in vain. Hundreds of the ladies have come not only once just to see the weird and strange customs of foreigners, but they come almost every day bringing others with them, and they have gone away with a tract, and I hope with some idea of the Heavenly Love that Jesus bestows upon a Christian's home. Twice a week I have had services at both of our chapels in the city for the women. Whenever possible, I have invited ladies from the China Inland Mission of Yangchow to preach and tell them what Jesus has done for them; and some of these services have been most encouraging. A few of the women from the very best homes in Taichow have become very much interested in the Gospel. They come to all of our regular services now and bring their Bibles with them. As a fitting close of my smaller work for this summer, a Miss Shuen, from one of the wealthiest families near us, came forward last Sunday and desired to enroll as an enquirer. Her mother and another lady said they would like also to enroll, but would wait a little while until the priests and family were somewhat reconciled. They were most happy to see this young lady take this step in the Christian's Way.

I often go out with Mr. Harnsberger on his itinerating journeys, and act as a drawing-card in getting his crowds for preaching services. One of the most interesting of these trips was one we took up to Hai An. The people of this city had never seen a foreign woman and a little child before, and so the chapel was overcrowded for four or five days. We could not go walking on the streets for the masses of people and there was always a very large congregation on the bank by our boat.

Mr. and Mrs. Paxton came over in the early spring and helped us in a week's meeting. We enjoyed them so much and we have felt the effects of the blessings they left among the men and the women since then.

This has been a year of good hard work with us and we just had to keep real busy all the time, or we should have been unable to endure the lonely times that have been



Mrs. Thos. L. Harnsberger, of Taichow, China.



very real to us during the past months.

While we have had no great revival nor seen many turn to the Saviour, we yet believe that by continual watchings and

ministerings of love, these women will some day turn to the God of Love and Joy and Peace for Salvation in Christ Jesus and shall not be put to shame.

## WORLD-WIDE SUNDAY SCHOOL NEWS—JULY, 1917.

### WONDERFUL WORK IN THE PHILIPPINES.

**T**HE Panayan Association recently held its annual convention and the reports show real progress. Two years ago their total membership was only about five thousand; one year ago a little over seven thousand five hundred now they have over fifteen thousand.

In the province of Bulacan, as the result of special effort to increase Sunday School interest during the last two years, the Sunday school membership has grown from twenty-five hundred to eight thousand, and there have been two thousand additions to the church as a part of this plan.

A truly "Bible Revival" has been in progress in Pampanga, under the special leadership of Rev. E. L. Housley, who is happy only when in the midst of a genuine revival. He has twenty-six circuits in Pampanga and these are being worked in three allotments. While working one set the pastors from the others come over to unite with the ones working. Each set is worked eight days and nights. They start off the campaign with a rousing revival meeting at night, enlisting volunteers to help canvass the whole town in teams of two and two. The pastors are especially busy in this work. During the day time visits are made from house to house, taking every one in succession on given streets. They ask if the house contains a copy of the Scriptures, and if not, then they donate a Gospel. This leads to conversation and oftentimes sales of the Bible follow. The subject matter of the Scriptures are a natural subject of conversation and invitations to attend the Sunday school are

freely extended. Accessions to the church come in due course.

At the end of the first section they held a Workers' Conference that was a real benediction. The workers came in with their stories of successes and their difficulties. For a whole day they dealt with definite concrete items of how to enter a house, to open the conversation, whether to sit down or stand up, to carry their books under their coats or in open hands, etc. All was in old-fashioned book agent style. The reports were large with results. About 800 Gospels had been donated, 2,000 were sold, 2,800 homes were visited for the first time, 250 were added to the Sunday Schools and 49 to the church membership. Then these workers started off for the second installment of circuits.

### STREET WAIFS IN BUENOS AIRES.

Scores of children are picked up on the streets of Buenos Aires and cared for by the Boca Sunday School of the Methodist Episcopal Church. This Sunday School is in one of the neediest sections of the city.

The police records of Buenos Aires state that there are 5,000 abandoned children on the streets. An influential magazine, "Munde Argentino," is doing its best to stir up the public mind to a realization of the neglect to which these children are subject. This publication states that the principal amusements of the children are gambling and smoking. The children of South America have not yet come into their own. The Sunday School is called to be a powerful agency in the vindication of these child-rights.

## WHAT THE CHINESE SAID ABOUT DR. DAVIS.

REV. S. I. WOODBRIDGE.

**I**T IS always profitable to read what the Chinese say about us. *The Intelligencer* a weekly paper published entirely in the Chinese language, gives an account of a memorial service to Dr. Davis held in Nanking on February 27. Professor Cheng King-Yung of the School of Theology, delivered a splendid eulogium before a large audience of students on our departed brother. We translate some of his remarks:

"I stand here today," said he, "with mingled feelings. I rejoice and yet I am sad.

I am glad because Dr. Davis has rounded out a successful career and is now eternally present with the Lord. I sorrow because we are bereft of a wise leader, whose usefulness can not be gauged by human calculation. In his moral life and conduct he was as straight as an arrow, and to you, the students of this Seminary, he was a model for us all.

"In appearance Dr. Davis was stern but he was kind and forbearing, although he could brook no sin. When he left Nanking

I parted from him at the railway station. He most feelingly pressed my hand and spoke the kindest words of encouragement at parting.

"Dr. Davis loved men. Underneath his strictness he showed this. I remember once when the Seminary was using every endeavor to economize the funds of the institution, a student accidentally let fall a lamp. It broke in pieces, but Dr. Davis, who was a professor then and largely responsible for the institution, said never a word! He saw that the unfortunate student who caused the accident was mortified and did not wish to humiliate him further by a word of rebuke or superfluous caution. He was a capital teacher. He based his instruction wholly on the Bible. The Cross was his theme. His teachings went to the heart of his students.

Dr. Davis, too, taught cleanliness of person and conduct. He advocated physical exercise and by his example led the young men to love cleanness of soul as well as cleanness of body. He was a splendid preacher of the Gospel. Endowed intellectually with rare attainments, he used all

his wonderful gifts to further the end of his whole life."

A Chinese quatrain, by some of the theological students, published in *The Intelligencer*, might be rendered as follows:

TO DR. DAVIS:

"The Doctrines of the Master!  
As high as the hills,  
As long as the rivers!  
The Virtue of the Master!  
Totus atque rotundus!  
The Benevolence of the Master!  
He feeds the sheep!  
Excellent oh! Master!  
You have fed us  
With Spiritual food!  
When we heard of your departure  
Our hearts were touched with grief,  
But when we study your books  
We overcome the feeling of spiritual distress."

We quote most appropriately the passage which Dr. Davis applied to Mr. Blake, "Blessed are the dead who die in the Lord. They rest from their labors and their works do follow them."

## A TENT CAMPAIGN.

LETTER FROM REV. F. A. BROWN TO HIS HOME-SUPPORTING CHURCH.

Dear Mr. Brown:

Your last letter interested me very much, especially the paragraph on "Intercession, and Its Importance." As a mutual help to intercession on the part of the brethren in Jackson church who are holding the ropes, and your Chinese brethren out here, I want to mention three recent incidents in the day's work, which are somewhat outside of the usual run of things, though as a matter of fact they constitute an occasion for real thanksgiving:

The first is a tent campaign. At last our Christians have what they have wanted for a long time—a small tent. It is made of Chinese cloth (cotton grown here), divided in two rooms, the larger containing standing room for about 75 people and the smaller room can accommodate over 20. This small room is also used for sleeping quarters, when there is no rain, for the cloth is not waterproof. The whole cost about \$18, half of which was contributed by the Christians in the country.

The method used was to take a group of four of our helpers and several Christians who offered their time, visit a large market town, pitch the tent usually on the clean, threshing floor (about the only clean thing I have seen in China) and then preach for six or seven hours steady, the helpers taking

turn about and resting in the small room of the tent. This was interspersed with much book selling and personal work—all a thoroughly Chinese method, the audience standing for many hours at a time. As a rule we went to new villages where we had no Christians and tried to time the visit with the local country fairs or markets, and so had great crowds. We helped some of the poorer members, who volunteered their services, about four cents a day for food. (At the present high rates, however, it costs them about 6 cents per day to live—everything is very high.)

*Some Results:*

We spent 13 days on the trip; pitched the tent in 10 large villages; visited seven smaller villages. Thousands of people heard the Gospel. About one thousand people bought books; books sold, 1,200. These villages were usually not more than five or ten miles apart, and most of them about 25 miles from the city.

On our first Sunday out, we held a communion service at one of our larger centers, receiving four members by baptism and reinstating one who confessed his sin publicly. I send you a little photograph of the Communion service under the tent. Twenty villages within a radius of ten miles were rep-

resented at this service, the people of course coming on foot. It was a joyful service.

One of the best results of the campaign has been the deepening sense of fellowship with one another. Living together with one's helpers is worth while. This was the longest time I have lived exclusively on the fare of the country people. I thrived on it, though I would not advise every one to do it.

#### Roll Call:

The second item I want to mention is the completion of three roll-calls of all my members. The first, which is in the different treasurers' hands, shows that of our 121 baptized members 121 are pledged to give definite monthly sums to the salaries of their own evangelists. Our experience last year showed that over 90 per cent. of this was actually paid.

The second roll-call, which is in the hands of our traveling Sunday School Superintendent, shows that most of these members have promised to do voluntary service. Some of these promises read as follows: "To preach in my own village; to preach in other villages; to lead family worship; to lead church service when the evangelist is not present; to teach three illiterate people to read the Bible; to help four inquirers study; to teach my mother the doctrine; to help in the management of the church school in my village; to help teach in our village night school, etc., etc."

The third roll-call is in the hands of the local evangelist at each village, and shows to what point each member was examined at the last Communion service. Some of these read as follows: Matthew, chapter 8; John, chapter 15; Ephesians, Genesis, Ezekiel, "Pilgrim's Progress;" the International Sunday School Lessons, etc. This last roll-call is the most popular of all.

I have had these three mimeographed in Chinese and sent to each member as a reminder along with the list of 100 enquirers who have also pledged definite gifts. One

of the objects of all this has been to leave the field in a condition where it would be more easily supervised by some other missionary during our approaching furlough. I am enclosing one of the sheets containing the names of members.

#### Conference of Helpers:

This leads me to the third item—a conference with all our helpers (evangelists), school teachers, school boards, and treasurers. All who were invited came—16 in number—though some were busy farmers, walking round-trip 60 miles. The object of this conference was to prepare for our furlough, by taking accounts and planning the work in advance. One meeting was a praise service, another a prayer meeting to deal with our difficulties, the last a general conference dealing with the topics, "Every Member Giving," "Every Member Working," "Every Member Studying."

The Lord was with us. There were two confessions of sin (one on the part of an enquirer), which caused deep emotion on the part of us all.

I wanted to tell you about the answer to your prayers in the opening up of that large walled city in a very remarkable way, but already this letter is too long. One more line:—

It is good to know that during this last year I have been privileged to baptize 27 members in my field. Rejoice with us! It is good to know that we are evangelizing about 100 villages, but if our boy could visit a village once a day from the day of his birth, visiting each village only once, he would be thirty years old long, long before he would have made the round of the villages in my field alone, and my field is only half the Hsouchoufu field.

Yes, your reckoning is correct. Unless the war prevents, we will soon see you face to face and then what a joy it will be to talk over the things God is doing out here.

*Hsouchoufu, China.*



The Tent Inside and Out.

## LETTER FROM MISS MILDRED WATKINS.

WE ARE going through trials, fiery trials in both a figurative and a literal sense, the worst tragedy being the accident to Miss Elizabeth Corriher May 21, for she was dreadfully burned by an accidental explosion or conflagration of some alcohol she was using to sterilize some material for operations. So intent was she on saving the hospital building, that not until her own body was burning, did she realize her own clothes were blazing. That she was not burned to death is almost surprising. As it is, she lies swathed in bandages, suffering agony when the burns are dressed, and we can only pray and wait, for it is impossible to know yet the depth to which they extend, though we have good hope she will, with her splendid constitution and brave endurance, pull through even the most excruciating hours still to be borne.

Dr. Venable, though trying to oversee as of old, is lamed somewhat and may have to be a patient. Our hearts would be overwhelmed with heaviness and anxiety had we not a mighty God to rest our weight upon, knowing His "everlasting arms are underneath."

A bright spot is the staff of Chinese doctors and nurses, all young in experience, but working with skill and faithfulness, the former performing difficult, delicate operations, the latter, even the undergraduates, nursing with deftness and patience serious, troublesome cases.

One incident cheered our hearts in the midst of the fright and fire. A nurse had been operated on for appendicitis, and was being tended by a graduate nurse in the next room. They both saw through the transom the flames leaping ceiling high; the ill one tried to rise; the other put her back on the bed, lying down by her, saying: "Lie still; I will not leave you; we two will die together." And she did not leave her, though certain it meant death by fire. It is hardly six years ago that this heroic woman came to Mrs. Venable for training, a poor, deserted wife fleeing from a brutal husband, a bigamist. Timid, gentle, unlearned, ignorant of more than a few truths of the Bible, she, with the lessons in the art of nursing, learned also the lessons of God's Word, and, confessing His name, took her place among the Christians. It has been a joy to see her quiet, steady growth, this culminating act showing us the martyr stuff that is in her, the earnestness of her love for others; for "greater love can no man have than that he lay down his life for his friends." All the staff are Christians. They give many daily evidences in their round of trying tasks, of the genuineness of their boast of religion, one evidence being their efforts to teach Christ to the orderlies and servants by

drudgingly, but ungrudgingly, spending time in drilling into them the Catechism and the truths of the Bible. The results are shown when communion after communion, some humble, ignorant servant is pronounced by the session sufficiently instructed to be admitted into the church, and he or she receives baptism.

Oh! there are discouragements, many, many of them, the worst over the disappointments when our hopes are high over another inquirer or new church member and something goes wrong with them; but there are also many incidents, sometimes unremarked, perhaps, that encourage by their reminder of the power of Him who, the same yesterday, today and forever, transforms before our eyes the very faces of these people, and their lives.

The worst drought for sixty-one years has come upon China. In the north, where there are not the numerous canals and rivers of this section, famine threatens. In Kashing even there is already a water famine, the smaller canals going dry, and of course the cisterns, and also most of the wells. Water is selling by the bucket on the street. We ourselves have sent outside of the city to get it from the larger canals, men being hired to carry it in buckets made of the Standard Oil Co. boxes.

No wonder, when all the food has to be washed in green, slimy, odorous pools, the poorer people are in danger of all kinds of epidemics. Scarlet fever is raging everywhere, also diphtheria. Just last week so many came for anti-toxin that only part could be treated, and when more was telegraphed for, the Shanghai firm answered, "There is no more in our house." Typhoid fever, which is not so common as in America, has a good many victims in the hospital, and the physicians dread an increase on account of the impurity of the only available water supply. All we can do is to pray and trust and not be afraid—no panicky excitement overtakes us over epidemics; if they did we would stay in a state of nervous prostration, but our very souls are grieved for this poor nation. The people are using their methods, proclaiming "abstaining from butchering for three days," "prayers," "processions, bearing the idols," and also flying an especially popular idol in the canal till she has mercy according to her title, "Goddess of Mercy." In Nanking placards were put up by the citizens, non-Christians, urging the people not to pray to the idols, but to "Zang-ti," which is one of our names for our God. We think they meant our god, but with only a glimmering conception of His nature.

As if there were not already enough trou-

ble, we see by today's paper, that seven provinces have revolted and declared themselves independent of the present parliament, our provinces being named as one of the seceders. Nobody here seems to think it amounts to anything. Probably it is the arrogant proclamation of a few malcontents, the chief element of danger being the possibility that it is a movement of the military

leaders, and will cause the troops to take sides and fight.

Who knows what changes may have been wrought before this reaches you.—good rains, restoration of usual health conditions, and peace; but certainly there is only dread and hopelessness felt by the Chinese themselves.

## SUTSIEN'S AU REVOIR TO DR. AND MRS. BRADLEY.

MRS. B. C. PATTERSON.

YOU have heard no doubt of the man who fell from a second story and was not injured. Someone said it was an accident. "Well, suppose it should occur again, what would you call it?" "A coincidence," was the reply. "Suppose it should occur the third time?" "Well, that would be a habit."

Similarly at Sutsien the Christians have formed the habit of having a *hwci* to speed the departing missionary or to welcome the returning one. I use the word *hwci*, for there is no word in English that expresses it.

The assembling is in the church. The exercises are of a religious nature, but clapping and laughing are allowed. The church is decorated with flowers, flags and the various scrolls that have been presented. The country congregations send representatives, also.

We had a very festive gathering today, the occasion being the departure of Dr. and Mrs. Bradley for the homeland. The hospital staff had decorated the church more extravagantly than it has ever been done before. Dr. and Mrs. Bradley were the recipients of many scrolls, some of them quite handsome.

The program, consisting of songs and speeches, lasted from 2 till 6 o'clock, this time including the taking of several photos.

Dr. Bradley has treated quite a number of wounded soldiers, and their appreciation for this was shown by the chief magistrate, the head of police, and a representative from the camp being present.

The speeches, while appreciative of Dr. Bradley's skill as a physician, all emphasized the importance of the soul over the body.

Mrs. Bradley was mentioned specially as the founder of the Girls' School here.

One speaker told dramatically how Dr. Bradley would return to his home; the people would crowd around to see if he had gotten rich in China, and when he opened his boxes their hearts "would tremble with surprise" at what they did *not* contain.

Then he added that Dr. Bradley's riches are in heaven.

Dr. Yang is left in charge of the hospital. He is a native, trained by Dr. Bradley, and with a staff of well-trained assistants, the outlook is not so bad.

The Bradleys start homeward with the prayers and best wishes of a large number of Christians, who did not say farewell, but au revoir. They are leaving famine and rebellion and going to their own homeland distraught as never before in our memory, so the prospect is not the brightest for them or for us.

These are times of testing and God will teach us many precious lessons if we will let Him.

The hospital evangelist we call "Billy Sunday." He is a born actor and at times is very dramatic, full of vim and breaks all the conventional rules of Confucian dignity.

He acted a moving picture in the course of his sermon the other Sabbath that equalled a Joe Jefferson. The scene was in Szechwan. A flood came—the people had to climb trees to save themselves. Four or five in a tree compared what they had brought,—gold, silver, money, etc. Not far off in another tree was an old man who had brought nothing but some coarse food. The way he imitated their laughing up their sleeves at him (the Chinese long sleeve is admirable for this), and then described the hunger rags, and finally their dropping one by one into the water below, was most realistic. No one saved but the old man who had the food. He was illustrating, as is evident, the importance of the Bread of Life over worldly possessions.

For practical religion there is nothing impresses the Chinese like the demonstrations they see in the hospital of service to the filthy and the poor.

This evangelist also told us how he used to have wide sleeves, a pipe, a fan, walked slowly, shaking his skirts from side to side, and was a gentleman. Now he has learned the road to heaven is a road of service.

*Sutsien, China.*

## OPENING THE MEN'S HOSPITAL AT HSUCHOUFU.

DR. A. A. McFAYDEN.

*Dear Dr. Chester:*

On May 8, many long deferred hopes found their fulfillment in the opening of our new hospital for men. For more than two years we have been working towards that glad day. Most missionaries know what it means to purchase land in China, especially when shut up to one particular plot of land, but I venture to say, that very few know the necessary ups and downs, when the land in question, happens to be official land. Even the beggar in the gate, the squatter by the door, wanted his squeeze. But despite it all the old Sho Pei Yamen site is in our hands, and the hospital, built on it, is ready for patients.

The hospital faces south, with wings extending back on east and west. It has an operating suite of three rooms, seven semi-private rooms, two large wards of ten beds each, children's ward of five beds, office and microscopic rooms in the main building. In addition there is a septic ward of ten beds, an isolation ward of six beds, in detached building. The out-patient department is to the front, separated from the hospital proper. All told, the hospital has a capacity of sixty beds.

The weather did not favor us on opening day. The exercises were held on the lawn in front of the hospital. Despite the best efforts of a North China wind to bury the audience beneath a deluge of sand, a large number of the gentry and leading people of the city, came, and listened attentively to speeches that must have done good. Dr. Macklin, of Nanking, came and gave us the benefit of his years of experience and learning, in all things Chinese. He gave the audience the soundest of sound advice, tempered to their susceptibilities, by his intimate way of quoting their own classics, as he drove home his points. At the close of the speech the building was thrown open,

and inspected by all present, the concensus of opinion being, that to be sick in such a place was not such bad luck after all.

The second floor surgical ward is a memorial erected by Mrs. J. Lee Sloan, of Davidson, N. C., in memory of her father and mother, Chas. L. C. Dupuy and Anna Wood Dupuy. It is airy, light and roomy, the Chinese invariably remarking on the number of windows. May its sunshine and brightness bring joy and peace to many weary lives.

We are in the midst of considerable excitement over the political situation. No one can tell which way the cat is going to jump, but from all indications, Chang Hsun's influence is to be extended, rather than curtailed. The flowered car of the old Empress Tzi Hsi, is over at the railroad station waiting to carry him to Peking, as mediator, while Dame Rumor says that he is chief conspirator. Four years of Chang Hsun does not incite a craving for four years more, so his increasing influence bodes no good for China as a whole.

Mr. and Mrs. Brown, and last but not least, Francis Brown, Jr., expect to sail for the United States July 3, on a well-earned furlough. May they have a good voyage home, and realize all the pleasures they now anticipate in the homeland!

Hsuehoufu is passing through one of the worst epidemics of scarlet fever and diphtheria imaginable. Hardly a yard in the city but has had its victims. On one day it is said 37 small coffins passed out through the South Gate of the city. A sad commentary on the life of our city is the fact that half of those treated in the Mission hospital are parents who have previously allowed their children to die untreated. Such is heathenism untouched as yet by the love of Him who said, "Suffer little children to come unto me."

## SOME SOOCHOW CHRISTIANS.

MRS. M. P. McCORMICK.

WITH this I am sending a photograph which I hope will find space in an early number of THE SURVEY. Six of the group are members of the Yang Yohong church. One of the others would be except for opposition in his family. With the exception of the fourth from the right, who is superintendent of the Sunday School, all are members of my Sunday School class. The third from the left is a member of Dr. Young's class during the school term, as he is one of their medical students. I mention

this because it is of special interest, that this boy and the second from the left was brought into the church through the influence of the one standing fifth from the right, who is a son of one of Dr. Wilkinson's medical graduates and who has been an elder in the E. B. C. Church for some years. The family now live near the Yang Yohong, so the children have united with this church. The sixth from the right is one of our special favorites. He has opened a school in his home which is self-supporting, all under



A Group of Chinese Sunday School Scholars.

the auspices of our church. He is assisted by three of the group, who are not yet professing Christians, who give their services free of salary. The third from the right is Mr. Reave's personal teacher (the only one who receives any mission money). Since our Mission has at last consented to the long-vexed question of teaching English, we are reaching a better class of Chinese, though we are years behind the other mission in Soochow because of this restriction. Every one of this group have come under

the influence of the Gospel by first being taught English. Dr. Dya alluded to above as an elder at the E. B. C. sent his son to the Episcopal school because he could not get English in ours, and it was there that he influenced his friends to become Presbyterians. Five of the group are members of the Christian Endeavor and are specially interested in Dr. Stixrud's work in Africa, as the society has taken a share in his support.

## REV. JOHN WRIGHT DAVIS, D. D. LL. D.

W. H. HUDSON.

**T**HIS missionary evangelist, educator, translator, and writer was born at Salisbury, North Carolina, U. S. A., on July 25, 1849. He united with his home church at the age of seventeen, graduated at Davidson College two years later, spent one year in special study at the University of Virginia, graduated from the Union Theological Seminary of Virginia in 1873, sailed in September of same year for China, located in Soochow, was married to Miss Alice Schmucker December 4, 1878, mother of John, American Consul in Anaing, Manchuria, and Alice, teaching in Southern Presbyterian Girls' School, Soochow, his surviving children. Mrs. Davis died in U. S. A., March 10, 1906; Dr. Davis died February 24, 1917, at Soochow.

By ancestry, he was American of the

Scotch-Irish blend, sturdy and intellectually alert.

As a youth, he enjoyed the companionship of serious-minded instructors. His college record was brilliant, winning the lifelong confidence of Professor Blake and his wife, who bequeathed to his care their savings for founding the Blake Hospital in his field. As a student of the Chinese language, he was careful and accurate; in dealing with the people he displayed such patience, tact, and fairness, that he early secured much needed mission property.

He first made his mark as a preacher in the days of the "street chapel," then, as a translator of the Dialect, became much esteemed. His gifts as a teacher emerged in training his own helpers and the younger missionaries. The degree of D. D. came

from his Alma Mater in 1885, LL.D. in 1908. While on furlough, he taught New Testament Greek in Columbia (S. C.) Theological Seminary, returning to China in 1902 to teach in a Theological Class at Soochow. This group of Chinese students was the nucleus of the Union Theological Seminary, founded at Nanking, in 1905. Dr. Davis was the senior member of the faculty there and Professor of Theology until his resignation in May, 1911. Returning to Soochow, he built a chapel near the North Gate (Dzi Men), keeping busy to the limit of his strength, preaching, teaching and in literary work until his death.

Space limits this sketch to a brief summary of his life and labors. As a Calvinist from conviction more than by inheritance, his relentless logic allowed him no compromise with shallow thinking or sentimental opportunism. Truth to him was more precious than apparent success or popular applause. He was conservative, not from ignorance or prejudice, but from careful investigation and the impregnable assurance of personal experience. Duty always found him ready for hard work in the higher offices of Church or mission or in the lowliest service to his family, fellow-missionaries, or the Chinese around him. In the domain of thought, he yielded to none; in the sphere of action, he accepted the majority vote for or against him with undisturbed calmness. It was his rule to take daily bodily exercise, cultivate his mind, and discipline his soul.

As a preacher, he grasped the fundamentals of faith, expressed them in simple language, illustrated vividly and appealed to the intelligence of his hearers, high or low.

He impressed, even when he did not convince, his audience. As a teacher, he was painstaking and thoroughly prepared on every lesson; he furnished abundant infor-

mation, but never undertook to supply a lack of brains or effort on the part of students. As a literary worker, the translation of the Scriptures was his most strenuous labor. He did much in Soochow Colloquial and some in the Wenli New Testament.

He published in Chinese, "The Art of Preaching Briefly Explained," "Analysis of Acts," "Analysis of Romans," "Analysis of Shorter Catechism," "Gospel Hymns," with Annotations, a "Tract on the Soul," and others. He left manuscript ready for the press—"A Collection of Chinese Proverbs,—and was at work on the "History of the Mid-China Mission in English." Dr. Davis was also teacher of the largest Bible class that assembled annually at Mokanshan during the summer months. He was a man that did not "dabble in diversities" but was always ready to do as many different sorts of things as he was sure that he could do and do well.

In the bounds of his own mission, he was strict with himself but indulgent to his younger colleagues; he could work harmoniously on committees with men to whose views he was opposed, and for policies that he did not approve, provided that the mandate came from the majority. In the wider ranges of mission work, some thought him narrow and isolated, but those in his confidence knew that he had both respect and sympathy for consistent members of other denominations with a distaste for compromisers of any sort. Even those who differed with him loved him, for he was a lovable man. At his funeral, gathered many from all quarters to pay a tribute of respect. May his memory long abide!

With tongue, pen, and life, he bore a consistent testimony to the Crucified Saviour and has gone to serve the Exalted Christ, his only Master.

## PERSONAL REPORT OF WM. P. PARKER FOR YEAR ENDING MAY 30, 1917.

THE past year has contained enough changes to keep life from getting monotonous, at least, and even more than enough, perhaps. It was decided at Annual Meeting that we should stay in Mokpo till March, and then go back to Pyeng Yang.

My work in Mokpo was the same as before, *i. e.*, Sunday School work and educational work, having charge of the local Boys' Academy. For various reasons the enrollment in the Academy was smaller than last year, but we had a good year's work on the part of the students and the faculty. The spirit in the school was fine, and at no time was there any lack of harmony. Quite a number of heathen boys enrolled, and they

proved themselves worthy of trust, and faithful in their work. Of course, they were interested in Christianity, or they would not have come, and this interest seemed genuine. I had the privilege of teaching them Bible, and it was a responsibility that proved a pleasure as well as a mutual blessing, I believe. They were certainly receptive, and I am encouraged to believe that the seed sown in their hearts will bear fruit. One of these boys is attending a government business school this term, and I had a letter the other day saying that he was attending church regularly. Practically all of the boys who were in school last session have returned, and also some



new pupils have entered, and the school is doing well.

The school and the faculty helped in the work in the local Sunday School's for heathen children and did good teaching and gathering in of pupils. This work I had in charge, and it was most encouraging. The schools grew in number by one; one school had to be discontinued, and two new schools were started. The attendance showed practically no increase, but those boys who did not come regularly were sifted out, and there was more or less of a continuous crowd who attended fairly regularly for children who did not even know when Sunday came. I taught and helped in Pukkyo-dong, and found the work an inspiration to me. All the missionaries who were not itinerating helped in these schools. I have mentioned before some of the fruits of this work, and we hope for and expect still greater things. Our entertainment in the church at Christmas was a success. Each school gave recitations from the Bible, hymnal or catechism, and there were several special songs, all of which was thoroughly enjoyed by a large audience. After the service each child was given a roll of Japanese writing paper and pencil (the two coming in price to about three sen, equal to 1½ cents gold).

The school year ends here, as you know, the last of March, and the new session opens the first of April. I closed the school in Mokpo the 22d of March, packed up, and arrived here the 30th, beginning work at once, as college opened April 1. My work here consists of, first, teaching mathematics (Algebra, Trigonometry, and Analytic Geometry this term, with Calculus later), and one class in English in the College; second, the work of college treasurer; and third, local Sunday School work. I have a class of academy boys at Mr. Bernheisel's church every Sunday and will probably do some work among the heathen children later as the opportunity is great.

My work is all enjoyable, and I praise the Lord that He has given me it to do. Teaching mathematics may not seem altogether a missionary job, but working in a Christian institution certainly is, and mathemat-

ics constitutes a very important part of the training of Koreans.

Mrs. Parker had a most successful year with the Industrial Department of the Girls' School at Mokpo. She was able to turn over Yen 210.30 to Mrs. McCallie, who has now taken charge of this work. The account for the year from April 1, 1916, to March 31, 1917, is as follows:

April 1, 1916, per deficit.....	\$ 17.24
April 1, 1916, to March 31, 1917, ex-	
penditures for material.....	162.04
April 1, 1916, to March 31, 1917, ex-	
penditures for girls' wages.....	100 53
Received from sale of material.....	210 30
	210 30
Balance on hand.....	\$490.11

This does not show material on hand, and goods in America not yet sold, to the estimated value of at least Yen 80.00.

There were thirty-nine girls in the department at the close of the year, and they were doing excellent work, some supporting themselves entirely. The balance on hand will enable the Industrial Department to pay back the Yen 150.00 which was originally borrowed from the mission, and still leave an ample amount to keep it running till more returns come in.

Mrs. Parker was brought down with an awful case of infection the latter part of January last, and was dangerously ill from the effects. We feel that our prayers were answered in that her life was spared; nor did she have to lose her hand as was greatly feared. She is gradually getting so she can use her hand again now, but it is still very weak.

On June 26, Jean Randolph arrived, and she ever grows to be more of a delight and joy to us in our home.

The work and workers need your prayers always. God answers them most wonderfully. Praise and thanksgiving are ever due to Him for His manifold blessings upon us.

Respectfully submitted,

WM. P. PARKER.

## CHEERING REPORTS FROM MEXICO.

REV. J. O. SHEELY.

**S**HOULD one of our boys return from France, how interested we would be to hear of his experiences and what he had seen and heard. How much, too, should we be interested in what the Lord's advance guards can tell us of the fight in the trenches against sin.

Miss McClelland, who has the honor of being the first of our forces to obey the

command to advance toward the South, writes from San Angel in her characteristic style: "This climate surely is a peach. We are having some warm weather now and I can actually leave my sweater in the wardrobe. But they say the rains begin next month (June), and then it will be cool again. I don't see what there is to keep a fellow from working himself to death here

for there isn't any time when you just naturally feel like lazying around like you do in Matty (Matamoros) for instance, some eleven months out of the year. I am neither sick nor sorry. I certainly am having a good time."

Some anxiety was felt lest the school should lose about one-half of its ninety girls on May 1, when the new Constitution went into effect, but that anxiety was taken away by the fact that a government inspector put a daughter in the primary department of the school and assured them that there was no reason to close the primary department.

Many of the missionaries of the Northern Presbyterian Church, after a long separation from their families, now have their families with them again.

In our field, which we are to leave to the native church in our removal South, when our new field of Morelos and Guerrero is accessible, Miss Lee writes from Victoria: "Our congregations are very good. My semi-weekly Bible class is also good. Nine came yesterday afternoon. I think the outlook for our work is good. There is an assistant pastor to keep up with the work in the out-stations. The pastor feels encouraged and thinks the church will pay all of his salary in two years. In his efforts for self-support before the Mission withdraws all financial help, he has lost his timidity to speak of money and is bold to try new plans.

There are some very good evidences of the native church taking on life, too, in Linares. Mr. Ross writes of new members received and of a Nicodemus who visits him. The church has begun in earnest to support more largely its pastor and will not allow the missionary to contribute to it. The church also proposes to continue the day school, although the Mission has withdrawn its support. Mr. Ross, in obedience to the requirement of the new Constitution, which says that all ministers must be Mexicans by birth, is refraining from occupying the pulpit and from administering the Sacrament, but he hopes to do much with Bible classes during the week and on Sunday.

At Montemorelos Rev. L. G. Mora is the pastor and since a part of the Northern Presbyterian field has been taken over by the Presbytery of Tamanlipas, he has a large, promising field. With great sacrifice he bought a pony from his hard-earned savings, but never was permitted to mount it

the first time. While he was attending the Requiral Conference at Mexico City, the military authorities decided they had need of it and took it. The pastor writes of large congregations and of new members received. Mr. Morrow spent the most of June in Montemorelos disposing of the movable property of the Graybill Memorial School. He reports that plenty of money seems to be in circulation and that the most of the things were sold at an advantage.

The Matamoros church once supported its pastor with the help of out-stations and no doubt can do so again when conditions become normal. The pastor of Matamoros is appealing to the alumni of the Matamoros School for contributions to continue the school. They are going to try to sustain a day school here without the aid of the Mission.

The Brownsville church has no pastor, but has supported a pastor and can do so again. If the right kind of young man is found a strong Christian force can be encouraged to labor for Christ. It has an indebtedness on its new building, but it continues to meet faithfully its obligations. In the absence of Mr. Ross, who is on furlough, the church will supply its own pulpit.

The San Benito (Texas) church has recently been reorganizing with a new body of officers. It has a very able and eloquent pastor. He is a converted priest.

The Mercedes church is passing through a season of revival. Some fifteen have been received within the past two months, in spite of the thousands who are fleeing back to Mexico through fear of being drafted in the U. S. Army.

A Mexican immigration officer recently said that 53,000 had crossed within a few days between Brownsville and Laredo and many of these have left their crops and homes. Some have sold them for a song, while others did not wait to find a buyer. Some think German agency is responsible in a large measure for the fear among them.

Could we not have solved in a large measure the Mexican problem if we had, during the last ten years, given the Gospel to these thousands of Mexicans within our own borders? Are we Christians not largely responsible for the raids on the border because of duty neglected? Suppose the church had spent during the last 40 years what the U. S. government spent each week in defending the border, would there have been any raids?



PERSONALIA.

We call special attention to the letter of Miss Mildren Watkins, of Kashing, published in this number, in which she tells of the distressing accident to Miss Corriher, caused by the ignition of some alcohol she was using to sterilize some water for use in a surgical operation at the hospital. From the fact that no cable message has been received, we assume that the accident did not terminate fatally. The fruits of the splendid work she has been doing are shown in the conduct of the native nurses as described by Miss Watkins.

Miss Watkins herself expected to arrive at San Francisco about August 1, and before this number of THE SURVEY sees the light we hope to have her with us at Montreat.

The number of health failures in our Korean Mission begins to border on tragedy. Rev. Eugene Bell was expected to land at Vancouver on July 23, returning on account of a sudden breakdown. He expected to come immediately to his home in Kentucky, but was advised by the Executive Committee to go to Rochester to consult the Mayo Brothers on his way. We earnestly hope that he may find speedy recovery and that the Mission may not be called to suffer the irreparable loss of his retirement.

Rev. T. E. Wilson, of Kwangju, has also returned on health leave, with little hope of ever being able to return to the field.



Mason E. Moore, 9 Years; Katherine B. Moore, 6½ years; Bertha Loving Moore, 4 years, Youngest Children of Rev. J. Wallace Moore, Susaki, Japan.

Rev. Eugene Bell, Known as Pai Moksa by the Koreans, for whom he has worked for over 17 years, by whom he is loved and honored. He is one of our most progressive members and took very active part in the opening and making of Mokpa and Kwangju Stations.



Rev. and Mrs. J. Harper Brady, Japan.

Before leaving the hospital in Seoul he was married to Miss Crane, a teacher in one of the schools at Pyeng-Yang, who returned with him. They went immediately on landing to Colorado Springs, where they will

remain for the present, in the hope that Mr. Wilson may be benefited by the climate.

Rev. J. H. Brady and Miss Robertson, both



Miss Eliza A. Neville, China.



Miss Frances Stribling, China.



Rev. and Mrs. Martin A. Hopkins and Baby, China.

under appointment for Japan, were married on June 27. They wisely chose Montreat as the place to spend their honeymoon, and made many friends there who will take a more lively interest in their work because of the personal interest thus secured. They were booked to sail on the S. S. Japan from Vancouver on August 16, and will probably be just arriving at Yokohama when this number of THE SURVEY makes its appearance.

The following new missionaries and missionaries returning from furlough sailed during the month of August from Vancouver:

For China: Miss Frances Stribling, Miss Eliza Neville, Miss Lois Young, Rev. and Mrs. Martin A. Hopkins, Miss Rebecca E.

There is a deep pathos in the last report of Mrs. T. L. Harnsberger to the N. K. China Mission, which we publish in this number. She died on January 9 of this year, when she was just beginning to get into the work for which she went to China. This report shows how fully and gladly she had given her life to the work. Lives thus laid down are not thrown away. Not only did her Master have higher work for her to do elsewhere, for which her experience in China was her preparation, but her influence there will tell while time lasts, and it may be, as it has been in other cases, that the Word which she, "being dead yet speaketh," will be more powerful for good than any she could have spoken if she were still living.

On April 24th the home of Rev. and Mrs. R. D. Bedinger, at Lisambo, Africa, was gladdened by the arrival of a daughter, Martha Reid Bedinger, by name. We sincerely hope that all the pestiferous insects of tropical Congo will let her alone, and that she may be kept in health to gladden her parents' hearts until the time comes for her to come to America on furlough and gladden the hearts of her grandparents also.



Miss Lois Young, China.

Wilson, Miss Kitty McMullen, Miss Venie J. Lee, Miss Sallie M. Lacy, Rev. and Mrs. O. F. Yates, Rev. and Mrs. Geo. P. Stevens.  
 For Japan: Rev. and Mrs. J. Harper Brady, Dr. and Mrs. S. P. Fulton.  
 For Korea: Miss Mattie S. Tate.

Rev. and Mrs. C. F. Hancock, of our N. K. Mission, have just arrived at their American home on furlough, and we extend them our cordial welcome. Their address until further notice will be 1813 Chestnut street, Austin, Texas.

## SENIOR FOREIGN MISSION PROGRAM FOR SEPTEMBER, 1917

Arranged by MISS MARGARET McNEILLY.  
 Topic—JAPAN.

Solo—I Gave My Life for Thee.  
 Scripture Reading—Psalm 46.  
 Prayer for the needs of Japan.  
 Minutes.  
 Roll Call—Answer with an item of missionary interest about Japan.  
 Offering.  
 Business.  
 Hymn—The Church's One Foundation.  
 Reading—The Hindered Christ.  
 Topical—Mrs. Hoshino, Our Lady of the Hills.  
 A Patriot's View of Christianity.  
 Japanese Women Liberated.  
 Japan's Need and Response.  
 Hymn—Soldiers of Christ Arise.

Prayer closing with the Mizpah Benediction.

### SUGGESTIONS.

Our Japan Mission is calling for 12 male evangelists and 9 single women. This call is reinforced by the fact that this Mission has received very few reinforcements during the last several years. Pray for these recruits.

Use the current issue of The Survey for news of our own work. Southern Presbyterian Missions Abroad, will also be helpful.

Make special prayer for our work at this time. That the Church may have large vision, and make a greater effort than ever before.

## COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS.

Receipts applicable to regular appropriation:		
July	1917	1916
Churches -----	\$ 28,871.30	\$ 26,726.93
Sunday Schools -----	657.70	303.04
"    "    Japan	4.00	
"    "    Brazil	10.88	1,991.17
"    "    Africa	2,250.04	
Societies -----	5,857.06	5,004.74
"    Brazil		40.15
"    Africa	83.30	
"    Stixrud	148.01	
Miscellaneous Dona-		
tions -----	2,494.60	1,940.25
Miscellaneous Dona-		
tions, Brazil -----		7.91
	\$ 40,372.89	\$ 36,018.19
Legacies -----	18.35	23.90
	\$ 40,391.24	\$ 36,042.09

Four months, April 1 to July 31, 1917:

Churches -----	\$ 76,701.31	\$ 71,280.12
"    Japan		4.00
"    Brazil		87.07
"    Africa	27.65	
Sunday Schools -----	3,400.10	2,541.15
"    "    Japan		133.01
"    "    Brazil	190.97	7,992.91
"    "    Africa	8,280.61	
"    "    Stixrud	5.00	

Societies -----	20,694.91	16,911.49
"    Japan		30.00
"    Brazil	5.00	67.30
"    Africa	128.90	
"    Stixrud	786.69	
Miscellaneous Dona-		
tions -----	9,483.97	6,639.61
Miscellaneous Dona-		
tions, Brazil -----		14.11
Miscellaneous Dona-		
tions, Africa -----	53.50	
Miscellaneous Dona-		
tions, Stixrud -----	17.10	
	\$119,775.71	\$105,700.77
Legacies -----	2,249.54	5,477.75
	\$122,025.25	\$111,178.52
Initial appropriation for year		
ending March 31, 1918 -----		520,370.22
Net additional appropriation to		
July 31, 1917 -----		15,533.69
		\$535,903.91
Deficit March 31, 1917 -----		73,425.92

Amount needed for year (at this date) ----- \$609,329.83  
 Amount needed each month --- \$ 50,000.00  
 The amount received for objects outside the budget ----- \$ 10,014.28

EDWIN F. WILLIS, Treasurer.

# THE JUNIORS



## LETTERS TO THE JUNIORS FROM JAPAN.

Nagoya, Japan,  
June 9th, 1917.

Dear Juniors:

I am a little girl, seven years old, and I want to be a missionary some day. I can't do much now, except set an example by going to Sunday school.

Father and mother, uncle and auntie, my eldest brother and sister are all missionaries.

I live in a big city, but there are no American children near to play with.

I had a dear dog, called Bruno, but he died. Now I have a cute little kitten, named Fluffy. I am the only pupil in my school and mother is the teacher.

We have a pretty garden, with a nice sand pile under a white wisteria arbor. I love best to read, next, to draw pictures, and third, to play on the piano. Sister has a kindergarten with seventy children in it. They learn Bible stories and hymns and prayers.

Your little friend,  
ALICE DOROTHY BUCHANAN.

Takamatsu, Japan.

Dear Children in America:

Not long ago, papa, mamma, Edith and I made a trip to Kobe and Tokushima. We went by boat and came back over land. We rode first on the train and then on a boat, across a river, then in jinrickshas and then in a tram car. A big white doggie helped the man pull mamma. He was so funny! When Edith and I would get ahead he would just bark and run to catch up. We had a good time.

Your friend,  
ELINOR ERICKSON.

Takamatsu, Japan.

Dear Children in America:

I want to tell you about a doll I got for Christmas. You know that when the Japanese soldiers took Tsingtau, they brought all the German men there to Japan as prisoners. Papa used to go to the camp to see them every month. Sometimes he would

take sister and me with him. The men were always glad to see us. They would give us chocolate and cakes. At Christmas one of the officers sent to Germany for some dolls for sister and me. They were



James Woodrow Hassell, Jr. Owner of "Koko," Aged 22 Months, Out for a Ride on His Hobby Horse.



Edith and Eleanor Erickson, and J. Woodrow Hassell, Jr.

so pretty. Mine had on a white and blue cap and sweater, and sister's were red and white. We cannot get pretty dolls here, so we were so glad to get them.

Your little friend,  
EDITH ERICKSON.

Dear Survey and the Children:

I was born in Texas, but don't remember anything about coming to Japan. I am four years old now and can talk Japanese and English, too. I have a little kitty, one of the school boys picked up in the road; it can't eat, so mamma feeds it with a little spoon. I think it is so cute. I have six brothers and two sisters and I am the baby of all. I can print some of the letters, but not all, and can count to twenty-five.

What I want most is a bright red dress, but as my hair is red—just the color of gold, exactly—mamma won't put a red dress on me.

I am going to swim this summer in Susaki, Japan. Now, do you know me?

BERTHA LOVING MOORE.

To the Children Who Read the Survey:

Just out of town there is a little house that has one room, 10x10 feet, and a small entrance, 6x6 feet. In that little house, set back against the hill, lives a little boy I want to tell you about. He is twelve years old and has never walked! Just think about it! When we go for a walk we always say, "what shall we take the little lame boy," and beg to go that road. When he sees us coming he rocks his little body back and forth and is so glad he can't talk. We don't stay long, for he nearly cries, he gets so nervous. If some of you will send him a pretty picture I will take it to him. He hasn't any pictures; he has worn out

the ones we took him. He looks at them so much. Pray that he may understand about Jesus.

Your friend in Japan,  
KATHERINE B. MOORE.

To the Children in America:

I send a picture of me and my two little sisters. I am nine years old; Katherine is six and a half, and Bertha Loving is four. We have great fun playing. I love to tease girls. We are keeping a dog for a boy who has gone to Canada. I am sending a picture of one of the longest bridges in Japan. We left home in a basha—that's an omnibus without springs—rode over the mountains, then walked five miles along this beautiful river, to see this bridge and walk across it. Then we got in the electric car and went on to Kochi—that was just a year ago. Don't you wish you could see this bridge? I am going to learn to swim fine this summer, like my big brothers. I will be glad when I come back to America.

Your friend,  
MASON MOORE.

Dear Friends:

I am going to tell you about when I went last week with father to the country. I went in a jinriksha. The man that pulled the jinriksha had a dog to help him pull. I saw men and women at work in the rice fields. When we got to the hotel I got out of the jinriksha. The jinriksha man went to rest and to feed his dog. We went to our room and saw Mr. Moore. Then we washed our faces and hands. Then we all ate supper. After that we went to church with Mr. Moore. The room was full of children, for it was only one room. We sang Jesus Loves Me, This I know. Father talked to them a little. There were grown people standing outside, too. Then we went back to the hotel. It was 11 o'clock when we went to bed. You should have heard the children sing. They just shouted. Coming back we had another jinriksha man and dog. The dog was a good dog, but the first dog was a bad dog and would not pull and the man beat him.

Lovingly your friend,  
ELIZABETH MUNROE.

Kochi, Japan.

Dear Friends:

I wish you could come out here and go with me and my little sisters to give out Christian news every month. We go out in the street in the afternoon when the school girls are in the street, and the teachers ask for them.

We take our arms full of Christian papers and the girls want them. The boys and men and jinriksha men beg for them.

One day two girls threw them down, after



they had begged for them, when they saw they were Christian news. I picked them up quickly when nobody was looking and put them in my pile to give out again. They cost about half a cent apiece. Little boys beg for them, too, but we will not give them to them, because they can't read. One day some of them began to throw stones at us, and a lady came out of a little shop and scolded them and while she was scolding to them, we went on giving them out.

We buy about 200, but they are not enough, because more and more people come up for them.

Come out here when you get big enough and help us.

Your little friend, 8 years old,  
DOROTHY MUNROE.

We children are planning to give out several thousand tracts soon. We can take them nearly every day. They don't cost so much.

### "KOKO."

MRS. WOODROW HASSELL.

Did you ever hear of a little dog being a missionary?

One cold day last winter when snow was on the ground, the dearest little fox terrier came as a present to us. His real name was "John Randolph, of Roanoke," for he was a pedigreed dog and his parents were owned by missionaries who had lived in Virginia, and loved to reverence her great men. But that was almost too long a name to call a little puppy by, wasn't it? And so the baby boy in our home called him "Koko." He was the prettiest little white dog with black spots on his ears, and he would come up and lick your hands and look up at you as if he were so grateful for your love.

But the poor little fellow was lame. How it happened that his hind leg was injured we never found out. Nor for a long time could we understand why so beautiful a little creature was permitted to be a cripple. But we know now, and there is the story.

Something had to be done for "Koko," and so he was carried to see the veterinary surgeon. You all know, I suppose, that a veterinary surgeon is a doctor for animals. And this doctor was very gentle and kind to our little dog, but his trouble was severe, and time after time he had to go to the office. Medicine was put into his hip by means of a long needle, and this hurt little "Koko" dreadfully. But during those visits the doctor became interested in Christianity. The missionary and doctor first became friends, then they began talking about what was on the missionary's heart,—about Jesus,

our Saviour. The doctor was impressed. Visit after visit was made. On each visit Christianity was the subject of their conversation. Can't you understand now why God didn't let little "Koko" get well quickly?

The dog continued his visits to the doctor's office until,—what do you suppose? Why, until the doctor and his wife became regular attendants at church, bringing their big, jolly baby with them. And before long we have reason to believe they will receive baptism, and become Christians.

Isn't that a lovely piece of work for one little dog to do? And don't you think he was a true missionary?

*Takamatsu, Japan.*



Mrs. J. Woodrow Hassell.

### ONE ON THE GOD OF SMALLPOX.

S. M. ERICKSON.

Just the other day in a small country village, where we were distributing tracts, we saw a sign on a house, saying, "Children absent." Our curiosity was aroused and inquiry was made regarding the sign. We

were told that there had been some cases of smallpox in the village, and that the sign had been placed outside the house to mislead the God of Smallpox, so that he would pass by. He passed by!

## JUNIOR FOREIGN MISSION PROGRAM FOR SEPTEMBER, 1917

Arranged by MISS MARGARET McNEILLY.  
Topic—JAPAN.

Song—Jesus Loves Me.  
Tonic—Texts for Faint-Heart.  
Prayer—For the children of Japan.  
Minutes.  
Roll Call—Answer with the name and station of a missionary in Japan.  
Collection Song.  
Offering.  
Business.  
Recitation—The Little Maids of Japan.  
A True Story—Adorning of Masako.  
A Fairy Story—Amaterasu, the Great Mother of the Land of the Rising Sun.

Song—Jesus Bids Us Shine.  
Close with the Lord's Prayer in concert.

### SUGGESTIONS.

Tonic-Texts for Faint-Heart should be given as printed; the Leader asking the questions and the various members of the Band replying with the verse, in answer.

For the recitation, use six little girls. It would add to the interest of the program if they would dress in Japanese costume.

If possible, have a good story teller, dressed in Japanese costume, tell the Fairy story. Pray earnestly for our work in Japan.

**Important Notice:** Beginning with the January 1918 number, all material used in carrying out this Program will be found in the Survey for the month, and after December 1917 no subscriptions will be received by the Executive Committee of Foreign Missions in Nashville and no programs will be mailed out from their office.

### WHAT THE FLOWERS SAY.\*

SUSAN COOLIDGE.

The red rose says, "Be sweet;"  
And the lily bids, "Be pure;"  
The hardy, brave chrysanthemum,  
"Be patient, and endure."

The violet whispers, "Give,  
Nor grudge, nor count the cost;"  
The woodbine, "Keep on blossoming,  
In spite of chill and frost."

And so, each gracious flower  
Has each a several word,  
Which, read together, maketh up  
The message of the Lord.

### THROUGH THE WEEK AT OUR CUBAN CHURCH, YBOR CITY, FLORIDA.

MRS. H. C. GIDDENS.

A HUNDRED and five bright, happy faces greeted the Superintendent last Sabbath afternoon. As the sweet voices of these Cuban young people joined in singing the beautiful hymns, and in repeating the Lord's Prayer, the Twenty-third Psalm and other selections of Scripture, I thought I had never seen a more attractive and impressive sight. Most of the officers and teachers are young men and young women who seem deeply interested in doing

their part of the work and in winning the younger boys and girls for Christ.

A banner is offered in the Sabbath school for the class most regular in attendance; one also for an offering by each member of the class every Sabbath, and another for perfect recitation of the lesson for a whole month. At the end of the month of March all three banners were won by a class of girls from twelve to fifteen taught by Isabel

\*From "Song Stories For Little People," Funk & Wagnalls Co., New York.



Good Times Skipping Rope at the Cuban Picnic Amid the Beautiful Florida Palms.



But Their Mothers Must Have Told Them Not to Wade, or Maybe the Picture Man Thought it Undignified.

Govin, whose picture you will find in THE MISSIONARY SURVEY, May, 1917 (page 364).

One of the interesting classes is the English class, taught by a dear consecrated young girl from the Tampa Heights Presbyterian Sunday school.

At 7:30 Sabbath evening a regular church service is held. On Monday evenings there are cottage prayer meetings in the different homes of the congregation. On Wednesday evening the Christian Endeavor holds its regular weekly meeting, which is very well attended. On Thursday evening a prayer circle meets, when those who are praying for an outpouring of God's spirit upon the Cuban church and people, join their prayers in one. On Friday evening the pastor conducts a Teachers' Training Class in the chapel.

So you see we are busy about the Master's business. Oh, friends, remember to plead God's blessing upon the faithful pastor and his loyal band of workers among the thousands of these Cuban people! So many of them know nothing at all of the salvation freely offered them in the Gospel. So few understand the real purpose and privilege of life.

I am giving a few incidents that will show you how God is blessing this work that so much needs the help and prayers of all the Church:

"Stelita," a dear little Cuban girl who had attended the Sabbath school for several months, was fatally burned. She suffered for a few hours only, her poor little body in an agony of pain. Suddenly the watchers listened, as in sweet, gentle tones, the musical little voice began to sing her favorite song, learned in the Sabbath school—"Around the Throne of God in Heaven." Soon the beautiful eyes were closed, and "Stelita" had gone to be with Jesus.

"Clara Luz Granado" is a faithful attendant of the Sabbath school. Through her love for her church and Sabbath school her mother has been influenced and has given her heart to God, and joined the church.

Celia and Amelia Hernandez love to go to Sabbath school, and now their mother has become interested in the church, and we trust soon will accept Christ as her Saviour.

A beloved member of the Sabbath school recently died—little Esperanza Zorilla. Her teacher is sure that E. peranza was a little Christian, though only nine years old. At the request of her pastor, a short service was held in the church. Many friends came who had never before attended an Evangelical service. As they sang "Nearer My God



Little Miss City and Her Brother in the Country. Don't You Wish That Other Little City Children Could Go There, Too?

To Thee," and little Esperanza's favorite—"The Home Over There," many were greatly touched; and we pray that they may think on these things, until they too find Jesus.

The children love their pastor and teachers. Many of the children in the Sabbath school can recite the Ten Commandments, the Twenty-third Psalm, the Beatitudes, and a number of Gospel hymns. They all love to sing—it is a real joy to them.

Tampa, Fla.

The work of Home Missions will be fully achieved when Christ reigns over the whole continent.

## MODERN MOTHER GOOSE RHYMES.

JESSE PERLMAN.

[The writer of these new children's jingles is a school teacher. He drew his inspiration from the stories of home work told by his children and their parents.]

Sing a song of flowers,  
Put them in your hat.  
Twenty-four hours  
Lying in a flat.



Little Nut Pickers in a Tenement Home.

The flat is dark and sickly,  
As the children in it.  
The children make them quickly—  
Bunches in a minute.  
Quit that flower song  
In the minor key!  
It makes me sick; you've got it wrong.  
Don't sing that to me!

Fair dove,  
Your glove.  
He brings her what she bids—  
Her chamois, suedes, or kids.  
Yet ye forsake 'em—  
The "kids" who make 'em.

See the nut, the nice new nut!  
Looks nice, smells nice, tastes nice, but—  
See the table! Look beneath!  
See her crack them with her teeth!  
Ugh! the nut, the poisoned nut!  
Looks nice, smells nice, tastes nice, but—

See the children "finishing!"  
See their strength diminishing!  
Midnight work—and that is mild—  
Quickly finishes the child.

Little Maggie Moffatt  
Works for Mr. Jones.  
Jones—he gets the profit;  
Maggie—she's just bones.

—*The Survey.*

## SERVICE UNDER THE WHITE CROSS.

## Junior Home Mission Program.

Prepared by MISS BARBARA E. LAMBDM.

## SERVICE.

- Summons*— Serve the Lord with gladness—  
Psa. 100: 2.
- Enlist*— Endure hardness as a good soldier of Jesus Christ—2 Tim. 2: 3.
- Rally*— Rejoice in the Lord alway—  
Phil. 4: 4.
- Volunteer*— Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also—John 14: 12.
- I Unite*— Incline my heart unto Thy Testimonies—Psa. 119: 36.
- Consecrate*— Consecrate yourselves today to the Lord—Ex. 32: 29.

*Enthusiasm*—Every man that hath this hope in him purifieth himself—1 John 3: 3.

1. Song—"Who Is On The Lord's Side?"
2. Prayer—That we may be loyal, brave and true to our glorious Leader and King.
3. Transaction of Business—Arrange to get and use "Bearers of the Torch."

## PROGRAM.

4. Song—"There's a Royal Banner."
5. Recitation—"The Message of the Flowers."

6. Our Marching Orders—John 15: 12-17.
7. White Cross Volunteers—Service.
8. Roll-Call—Love.
9. Song—"Jesus, When He Left the Sky."
10. Recitation—"The Madonna of the Curb."
11. "Little People Who Need Helpers."
12. Recitation—"Modern Jingles."
13. How Some Christians Are Serving the King in Our Cities.
14. Song—"We've a Story To Tell to the Nations."
15. Prayer—That our hearts may be filled with Pity, and our hands with Christian Help for the needy, neglected children of the Cities and of all our Land.

NOTES:

3—Order from our Committee of Publication, Box 1176, Richmond, Va., this fascinating new Junior Text-book. Special suggestions for Leaders sent on request.

6, 7, 8—Have child dressed like Herald, bearing Christian Conquest flag, or crepe paper flag, white cross on blue ground. Stand at "Attention" on platform, while Volunteers ascend, then recite Song Sol. 2: 4, last clause. They wear similar small device on cap or sleeve, with shoulder sash, "Service," and repeat verses; or, may bear initial letter, and make design on gate or trellis. Sing song softly.

11, 13—This and past Numbers, current magazines, and books on city missions and social conditions.

12—May dress as "Mother Goose," or as characters, and bear plate of nuts, etc.

## THE MADONNA OF THE CURB.

CHRISTOPHER MORLEY.

On the curb of a city pavement,  
 By the ash and garbage cans,  
 In the stench and rolling thunder  
 Of motor trucks and vans,  
 There sits my little lady,  
 With brave but troubled eyes,  
 And in her arms a baby  
 That cries and cries and cries.

She cannot be more than seven;  
 But years go fast in the slums,  
 And hard on the pains of winter  
 The pitiless summer comes.  
 The wail of sickly children  
 She knows; she understands  
 The pangs of puny bodies,  
 The clutch of small, hot hands.

In the deadly blaze of August,  
 That turns men faint and mad,  
 She quiets the peevish urchins  
 By telling a dream she had—  
 A heaven with marble counters,  
 And ice, and a singing fan;  
 And a God in white, so friendly,  
 Just like the drug-store man.

Her ragged dress is dearer,  
 Than the perfect robe of a queen!



Poor little lass, who knows not  
 The blessing of being clean.  
 And when you are giving millions  
 To Belgian, Pole and Serb,  
 Remember my pitiful lady—  
 Madonna of the Curb!

—The Ladies' Home Journal,

# AMERICA - A FIELD - A FORCE

## HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR,

MISS BARBARA E. LAMBDIN, LITERARY EDITOR,  
HURT BUILDING, ATLANTA, GA.

### SEPTEMBER SUBJECT—"City Missions"

#### UNANSWERED YET.

THE question is sometimes raised, "If you were God, would you answer certain prayers?" With our human limitations we could not. In His infinite wisdom, unlimited resources and matchless grace, God can and does answer even unworthy and selfish prayers,—in His own way.

No prayer goes altogether unanswered. Whether from feeble soul or eminent saint, the petition finds the same access to the sympathetic ear of a loving Father. Not in my way, nor in thy way, but in God's own way, somewhere, some time, somehow, each prayer has its answer. "Father, if it be possible let this cup pass," had its answer in the strengthening angel. Many will understand, only in eternity, the full significance of some answers to prayer.

There are, however, unanswered prayers which are addressed to men. Human fathers, in loving sympathy, would willingly shield their children in distress, and gratify their requests for objects calculated to augment their happiness. Unanswered prayers in such cases are due to no lack of willingness, but almost exclusively to human limitations.

This is equally true of mission work and its pressing needs. Requests pour in upon the Executive Committee of Home Missions at each meeting, praying for help. The cases

are so worthy and so appealing that the petitioners cannot comprehend the meaning of a refusal. It places the Secretaries always in the attitude of explanation and apology.

One Home Mission Chairman deposes, and says that his Presbytery has as many as twenty vacant churches which have cost

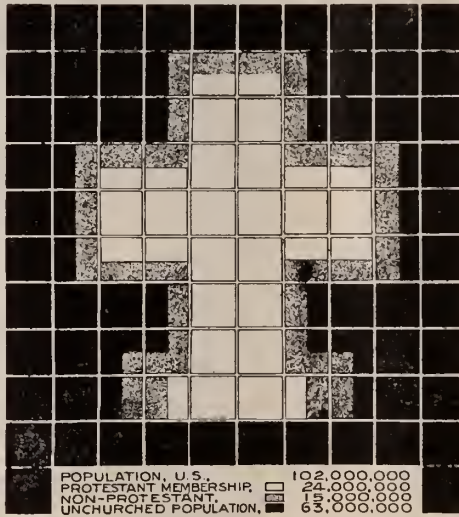
time, prayer, money and life-blood to establish; he insists that they are dying, and pleads piteously for the means to save them. The appeal is reinforced by the statement that some of them, once quite promising, are already dead through neglect. His prayer to the Home Mission Committee is to save those in danger of dying. The Committee is helpless. The Church is absolutely unresponsive, either through indifference or ignorance of the facts. Who is responsible for these unanswered prayers?

The prayers which come to the Home Mission Committee take wide range. Some

are for church buildings, some for equipment, and others for increase in salary to meet the high cost of living. One Chairman states that his Presbytery contains 40 vacant churches; and that \$1,000 extra Home Mission money would have supplied them all. Being supplied, they would have contributed more than that amount to several of the causes of benevolence.

It is not sufficient to say "over churchd."

#### GO OR GIVE.



#### THAT AMERICA MAY BE CHRISTIAN

It is inexcusable sophistry to say that there is one preacher to every 560 population. This includes Catholic priests, Mormon elders, Christian Science readers, etc. Population, divided by the evangelical forces of the country, would assign more to each minister than any one man could possibly serve. Even then it would leave large sections destitute of Gospel privileges. It would still leave us with our denominational responsibility unmet. It would still leave thousands of prayers from Presbyte-

rian people ringing in the ears of their denomination, unanswered.

What about our own spiritual children crying for bread? "If any provide not for his own, and specially those of his own house, he hath denied the faith, and is worse than an infidel." Have our feeble churches and destitute people the right to expect the Church to meet its denominational responsibility to them, to the Church and to Christ?

Who is responsible for these unanswered prayers?

## AGGRESSIVE INFIDEL MISSIONS.

THE forces for righteousness have never been more active in the great American metropolis than today. Not only are there hundreds of churches and missions, but during the summer one organization alone (the National Bible Institute) conducted 2,000 open-air meetings at which about 200,000 people heard the Gospel. Thousands indicated their purpose to become followers of Jesus Christ.

On the other hand, the enemies of God are not idle. The Devil will not readily yield his sway over men, and has enlisted his followers in almost equally active campaigns for the destruction of faith in God and in opposition to the Church of Jesus Christ. Mr. John N. Wolf, superintendent of the Beacon Light Gospel Hall, gives us the following striking facts that should stir every Christian to renewed prayer and activity:

"While many Christians have been setting back with a sense of security in their Christianity, content to have pastors and a few other leaders take the entire responsibility of extending the Gospel, the 'Free-thinkers' have been banding themselves together and pledging each other support, until today there stands confronting the Christian Church a strong, energetic and persistently busy organized force of infidelity, whose members are actively engaged in denying the deity and authority of Jesus Christ, and attempting to overthrow the Christian Church.

"Several infidel organizations in New York City, known by various titles, 'The New York Secular Society,' 'The Harlem Liberal Alliance,' 'The Brooklyn Philosophical Society,' and 'The Church of the Social Revolution,' seem to be strongholds of organized infidelity. Their methods are: Outdoor meetings in the principal thoroughfares at noon and night; the distribution and bought by young men; the publication of a

monthly magazine for the purpose of 'Educating the public and freeing them from the bondage of religion;' and *the debate*. The favorite themes are: 'The Resurrection,' 'The Virgin Birth,' 'The Trinity,' 'The Deity of Christ' and 'The Authenticity of the Bible.' These debates are often carried on by educated men, for the Enemy of God has able generals.

"Another method employed is the establishment of 'Sunday Schools,' where boys and girls are taught that the Bible is not true, and that Jesus Christ was either a mere man or the creation of somebody's distorted imagination. Not long ago a seemingly prosperous man boasted that his two boys, ten and twelve years of age, could 'argue Christianity out of their schoolmates whenever the opportunity afforded.' What harvest must we expect from such seed sowing?

"This aggressive and blasphemous infidelity is a challenge to the Christian Church to proclaim the Gospel by word and deed to the unchurched and unsaved multitudes in our cities. Many pastors and laymen are recognizing the opportunity offered by street meeting to reach the masses, and have gone out into the highways and byways preaching the Word of Life.

"If the average Christian layman were only half as energetic and enthusiastic in witnessing to his faith as the average 'Freethinker' in voicing his unbelief, the activities of organized infidelity would be met with such a wave of aggressive evangelism as has not been known since Apostolic days. Men and women, boys and girls would then be brought from under the blighting, damning influence of infidelity into the light and liberty of the Son of God."—*Condensed from the Missionary Review of the World.*

## “GO WORK TODAY IN MY VINEYARD.”

REV. J. A. BRYAN.

**D**URING the last quarter of a century some cities in America, including many in the South, doubled and some even quadrupled, their population. These cities are filled with men, women and children for whose souls Christ died, who are unchurched, unreached, unsaved. When we think of this our hearts yearn for them. Christ himself is moved with compassion, because they are like sheep without a shepherd.

How can we reach and help them? We must pray for them, love them, sympathize with them, be faithful to their souls. Give invitations to them on the streets, in tenement houses, at factories, in hospitals, in mills, in schools.

In the Birmingham District we conduct daily meetings, at factories in which many work, at shops, at transfer barns, at 6 A. M. For this work to be blessed, it must be done with the greatest faith in Christ, with patience and perseverance. Cottage prayer meetings in different sections of a vastly populated district is one way, or in tenement buildings, lovingly inviting the people to attend; and they will come. Paul said to the Ephesian Christians: “I preached the Gospel from house to house.”

*Among Firemen:* We ought to have Bible classes at each station. If held on the Sabbath, their families will come. The pastor

can conduct these services on week-day afternoons. On a rainy Sabbath now and then, the Chief will let one man come from each station without weakening the crew. At an all-day reception in the church parlors, once or twice a year, one man from each station can come and remain awhile. He can be welcomed, convinced that we love him, spoken to about his soul, and given a copy of the New Testament or Mr. Moody’s “Way to God”—and the seed is sown in his life. He becomes a Christian, perhaps in answer to a mother’s prayer. We have received into our church ten of these men during the past six years, and two whole families, among them the assistant chief and a captain. Others have united with other churches on profession of faith. Will we take Christ to them, or let them die out of Christ?

*Among Policemen and Detectives:* By having a Sunday school before the afternoon company goes on duty, during the year nearly every one of these men will hear about Christ. Not so long ago the writer was crossing the street, when a strong, fearless-looking officer accosted him. He spoke to the policeman, and later received him into the church. He became a Sunday School teacher, was made a ruling elder, and is in Heaven today. He led scores of people to Christ. Two weeks ago a detective, who belonged to one of his classes, was received into the church.

*Among Street Car Men:* Go after them. These men are lonely without Christ. We have a service on Sabbath afternoon, singing, prayer and a short address, in the Roll Call room. It has numbered thirty-five. Sometimes we have a special service at night for street car men, their families and friends. A trustee of our church is a motorman, devoted to Christ. The secretary of the Y. M. C. A. of a street railway company, was led to Christ and united with our church in one of these meetings. We have also Friday noon meetings, with 100 present. Sometimes a dozen of these men attend our church service in the morning; others go to other churches.

The railroad men are looking to the church these years as never before. We must know them, have special services at night now and then for them, give them an opportunity to confess Christ; visit their homes, send them personal invitations, visit them in the hospitals when hurt, and lead them to Christ.

*Among Hotel Workers:* We must know them to find how deeply interested they are, and what a hard time they have. Their hours are irregular, but we can have cot-



The Third Presbyterian Church, and Its Pastor, Rev. J. A. Bryan.



tage prayer meetings in the houses in which they live. We can look after their children, get them to Sunday school, to the Neighborhood House, and to catechism drills. A neighborhood canvass, patiently and prayerfully done, is a good way to reach the unsaved in our large cities; and with patience and persevering visiting we can win them to Christ.

*A Federation of Churches:* There is great need of this in most cities. In a careful survey of one Southern community, with a population of 8,000, 1,400 people over ten years of age were found not members of any church; 800 had been members in other places, while only 4,000 were then mem-

bers. By cooperation among the churches, there was a considerable ingathering of souls at various revival services.

In view of these unreached masses, the Church must advance on her knees. The Church in the South has the opportunity of the ages. She must hear the command of her Master, "Go work today in my vineyard. Go out into the highways and hedges and compel them to come in that my house may be filled." She must reach the lowest, one by one. She must go everywhere scattering the Word, preaching the Word, holding up her Savior.

*Birmingham, Ala.*

## FROM FAR-OFF SYRIA.

MRS. A. R. WOODSON.

FEET that have trod the same Judean hills which the Master walked during His earthly ministry, have, like the feet of Abraham, left their fathers' house and their native land, and journeyed into a far country. And like Abraham, their pilgrimage has led them into a closer touch with God.

It has been thirty years since the feet of some of these Syrian pilgrims first trod the streets of Atlanta, Ga., and be it said to our shame that for many long years they remained to us as strangers and foreigners in whose temporal and spiritual welfare we had no real concern.

But there was a man sent of God to minister in His name to the poor and needy, to the outcast, the friendless, and the stranger in our midst; and in Atlanta the name of Gaston R. Buford has become synonymous for helpfulness. He who died last February, killed by a madman's bullet, in "getting other people out of trouble," spent his life like the Master in going about doing good.

As assistant pastor of the Central Presbyterian Church, Mr. Buford began visiting among the Syrian families, won their esteem and friendship, and succeeded in bringing some of them in touch with the Christian people through the Daily Vacation Bible School, and later the Sunday School of the Central Church. While this church was originally foster mother to this Syrian Mission work, it is now jointly supported by the Women's Missionary Societies of the city through the Atlanta Presbyterian Auxiliary, and by the Assembly's Home Mission Committee.

The Mission occupies a rented building, having a large hall, two class rooms, and a bath. Though simple in their furnishings, these clean, bright, inviting rooms are dear to the Syrian women and children, who have

only this one meeting place. And the rooms serve many purposes. Here the little child is mothered by the kindergarten teacher, the older girls taught to sew and do fancy work, and the mother given instruction in English and domestic science.

In these rooms last summer the Daily Vacation Bible School gathered practically every child in the Syrian colony, and permanently established the work in the hearts of the Syrian population.

Though the 300 Syrians in the colony are about equally divided between the Greek Catholic and the Roman Catholic Churches, they have not only been aliens from their native commonwealth but also aliens from their mother church. This has made them all the more appreciative of the friendly Christian solicitude which is finding expression in the Presbyterian Mission.

There have been devoted workers from the beginning, the present Superintendent being Miss Helen Burbank, assisted by a splendid volunteer corps of teachers in the week-day activities and in the Sunday school, which has now developed into a modern graded school.

The greatest work is with the children. Large families are crowded into two and three small rooms above cheap markets, groceries, dry goods stores, pawn shops and Negro pool rooms. Their only playground has been the street. Is there a diviner work on earth than rescuing children from the pernicious environment of the city street, and in a sense creating for them a new heaven and a new earth, by bringing them into harmony with the real Heaven and into touch with the perennial freshness and sweetness, and the fragrance and music of Nature? A child without a playground is indeed robbed of its heritage. The Mission, in its endeavor to provide a playground for the Syrian children and in teaching them



A Neighborhood Scene.

how to play, is restoring to them the sacred heritage of childhood, and helping to cul-

tivate higher ideals and nobler aspirations. The Mission is striving to develop in these lovable and charming Syrian children, true nobility of character and real efficiency for future service in the realm of grace.

The Syrian children are very bright and responsive; the parents are appreciative. Their future will be largely determined by our fidelity. Are we not, like Esther, here "for such a time as this?" He who once walked among men, a stranger on earth, is still seeking the earth's straying children till the last wanderer is home in the Father's House,—“the house of many mansions,”—“the house not made with hands.” As we minister in His name to these strangers from the land of His nativity, can we not hear His sweet voice saying, “I was a stranger and ye took me in?” “Inasmuch as ye have done it unto one of these”—one of these from far-off Syria—“ye have done it unto me.”

Atlanta, Ga.

## THE SPANISH EVANGELICAL CHURCH, NEW YORK CITY.

REV. A. B. CARRERO.

(Formerly of our Texas-Mexican Mission.)

IT WILL be of interest to the readers of THE MISSIONARY SURVEY to know that the only church for Spanish-speaking people in the city of New York has at the present time a Presbyterian pastor, who went to his charge from Dallas Presbytery, of the Presbyterian Church, U. S. A.

The church here is, therefore, a Presbyterian church. It has a very large sphere of action, and the most brilliant outlook. Since I came, in December, we have been receiving into our communion from three to eight new members every month.

We meet in the famous Madison Square Presbyterian Church, of which the celebrated Dr. C. H. Parkhurst is the pastor. In our meetings we have people representing 20 Spanish countries, *i. e.*, all South America, Mexico, Porto Rico, Cuba and Spain. Also some Americans, French, Roumanians, Germans, and Polish, who know Spanish well, have made this the church of their adoption and they come and join with us to worship God our Father.

Besides our meetings in the main church on Madison Square, we have a very important place of worship in the Mission House on Third avenue and 30th street. Many of our members live in Brooklyn, and we expect to be able in the next fall to organize in that place another branch for the benefit of those who live near-by.

But we must not speak of what we are going to do. The time will come when we will tell what has been done, and that

sounds ten times better. We left a host of friends in Dallas, and of course we miss them so much! My wife and myself believe we will never be able to find as many and as good friends here or anywhere else, as those we left in that charming city which was our happy home for more than four years.

But anyway, we are sure that we have been promoted to a larger work. There are about 45,000 Spanish-speaking people in the city, and our church is the only agency in God's hands to make of them all a big Christian family. We realize that the Lord brought us to this difficult place and to this hard work, and that He is with us. *New York City.*



Mr. Carrero is Seated on Left, Between his Brother and Sister-in-law; Mrs. Carrero at Extreme Right.

CITY MISSION WORK OF THE FIRST PRESBYTERIAN  
CHURCH, NASHVILLE, TENN.

MR. EDWARD N. CALDWELL.

THE First Church maintains, in the poorer section of the city, a settlement house and free clinic. A building is provided with all modern conveniences, and in it all the work is conducted. This building is owned by the "Gleaners," the running expenses being met by a special church fund, and the drug bill cared for by the "Master's Workers."

Living at Settlement House are two ladies, the graduate nurse and social worker, and their entire time is devoted to the work.

The social service part of the work is the smaller part, as it has been conducted only a little over a year, and our present quarters are limited.

The Settlement is open every day for one or more of the various clubs. Many of these are conducted by volunteer workers from the church and outside interested friends, and the results have been very gratifying. We have not as yet introduced the kindergarten and industrial features, as these come with time. We have had sewing classes and housekeepers' clubs, and story hours for the girls. Boys need more room and freedom, and as our building is not adequate for athletic purposes, the girls have had the better of the attention, though we have had clubs for the boys, and at their meetings have provided entertainment in many forms, as well as instruction from people who are qualified to give it. We have been fortunate in having the aid of members of the faculty of the various educational institutions of the city and of the student body as well. A reading room is maintained, where are to be found magazines and books for the young given by friends of the work. We have been able to secure employment for numbers of boys and girls, and to help them in many ways. The Men's Bible class of the First Church maintains a Sunday afternoon Sunday School.

The clinical side of the enterprise is much better developed at present, and we are able to do a splendid and comprehensive work, in rooms adequately equipped for the purpose. The staff of physicians is the best. Their time is cheerfully given, without remuneration, and to assist them are several seniors from the Vanderbilt Medical Department.

The nurse devotes her full time to clinical work, and in visiting and ministering to the sick in their homes. House visitation is exceedingly valuable, for the nurse's knowledge and character are such that her word is all but law, and she is able to bring into the homes ideas of cleanliness and



Charles Lum Hiag, who attended the New Orleans Chinese Mission 28 Years Ago. From Far Rockaway, where he is a successful merchant, this Christian Chinese recently wrote of his continued remembrance of the Mission. In a letter to Miss Anna W. Creevy he spoke of the changes that the years have brought, the death of his wife, the three children whom he had "to see to alone without help," and who became a great comfort to him. Then he added "I am now quite alone, for my two sons went to the Navy, and my daughter has joined the Red Cross Nurse." Could he do more for the land of his adoption?



The Better Class of Immigrants—A Scandinavian Family.

cooking that could not be introduced otherwise. Her calls are not restricted; she helps any who are needy. The clinic is open every afternoon, with a general practitioner and an eye, ear, nose and throat specialist present on alternate days. Practically no surgery is done, and no in-patients are kept, but a completely equipped room is provided for patients to remain in over a day. While the clinic is free, many who are able pay

some small amount for the work done. Shower baths are provided, and other necessary conveniences and equipment that facilitate the work.

We are doing a work that is very much needed, and as time progresses, and means are provided, we shall be able to do more for those who are so greatly in want of friends and help.

Nashville, Tenn.

## THE INGATHERING FROM ISRAEL.

REV. HENRY L. HELLYER,

*Suprintendent Presbyterian Jewish Mission,  
Philadelphia, Pa.*

FOR EIGHTEEN centuries or more, not only has a thick, black veil hung over the eyes of this despised and persecuted people; not only has the natural stumbling block of the Gospel hindered them from seeing and accepting Jesus of Nazareth as their Messiah, but so-called Christianity has multiplied a thousandfold the stumbling blocks through fierce persecution and hatred, and so marred the picture of the true Christ that it will require a great deal of divine grace and patience once more to lay bare before them the Messiah whom the prophets have foretold, and whose true character appears in the narrative of the Gospels.

In our work we make a sincere effort to vitalize the Christian message, and touch the entire life of the Jewish community in all its manifold needs, and minister to body, mind and spirit; in a word, to use every legitimate means to bring the Jew in contact with our Lord and with genuine Christian life.

There are 20 distinct activities carried on in the Philadelphia Mission, which include the following: Church services, Sunday morning and evening, for Americans and Jews; Sunday School, Christian Endeavor, reading room, boys' and girls' gymnasium, English classes for foreigners, motion pictures, boys' and girls' clubs, Friday religious service, children's play and story hour,

sewing school, Saturday concert, and, during summer, children's playground and outdoor evangelistic services. There is less prejudice and opposition as the work proceeds, and a brighter day seems to be near at hand for Jewish evangelization.

It is our aim to enlighten Jew and Gentile in the true principles of Christian brotherhood.

In Jewish mission work, we may expect opposition and persecution. The 3,000,000 Jews in America, deprived of their freedom of liberty in the European countries from which they came, have awakened to the consciousness of their power, and are exercising this power against missionary efforts to such an extent as would shock the Protestant Christian Church if it knew the proportions this opposition has assumed. Study the problem closely in our large cities, and you will see what a menace to Christian missionary propaganda the Council of Jewish Clubs in America has become.

That Jewish mission work is the most difficult task is the *only* legitimate excuse why the Christian Church has for so long neglected it. I would remind you that the Jew is not only *not a Christian*, but, in the most literal sense of the term, he is the only real anti-Christian we have in this country. The Italians, Hungarians, Bohemians, Austrians, Slovaks and Russians are

all more or less Christian. They may not possess the spirit of Christianity in its purity, but they are receptive to the Gospel message, whereas the Jew has an inborn hatred for Christ and everything that is Christian.

You are accustomed to judge a work by its visible results, by counting so many noses. If that is the way you intend judging Jewish mission work, you will be disappointed. But I would mention these things: An aggregate of more than 35,000 souls came within the sound and influence of the Gospel through this Mission, who would not otherwise have had the claims of Christianity presented to them. About 4,000 religious tracts and portions of Scripture and 20,000 circulars and invitations were distributed; at least 1,000 personal interviews and 3,000 visits were made by the different workers during the past year; and a branch of the Hebrew Christian Alliance was organized, with a membership of 30. Seven Jews were received into church fellowship, four on profession of faith and three by letter. Through the efforts of the Superintendent, friends have provided means for the education of two Jewesses and one Jewish young man, who are preparing themselves for Christian service among their people. About 60 Jewish children receive religious instruction in the Sunday school and other departments.

One of the greatest Jewish missionary societies in the world, over a century old, and which spends over a quarter of a million dollars a year for Jewish evangelization, has not a single self-supporting Hebrew Christian church, but contents itself with the fact that it is performing a duty "To make Christ and His blessed Gospel known also to His despised brethren according to the flesh." The London Jews Society, the British Society for Propagating the Gospel Among the Jews, the Bonar Memorial Mission to the Jews of Scotland, and the Presbyterian Scotch and Irish Missions to the Jews, as well as all other undenominational agencies, are content to see now and then the fruits of their labor by the ingathering of precious souls. Yet, during the nineteenth century more than 700 Jewish converts made the Gospel ministry, or the Home or Foreign Mission field their one business in life, and produced such men as Edersheim, Adolf Saphir, Bishop Sherishevsky, the sainted Rabbi Lichtenstein and many others.

Brethren, the best we may hope to achieve in this difficult work will be now and then to

see a life surrendered to the blessed Saviour. You may be sure the cost to each one will mean the sacrifice of all that is dearest and most precious in life. Most Jews, when accepting Christ as their Saviour, must suffer



Rev. Henry L. Hallyer.

for His sake, as did only the martyrs of the cross of the first century.

I would add these heartening facts, however: "During the Nineteenth Century, 72,740 Jews were baptized in the various Reformed churches. These, with their children, number 120,000 souls added to the ranks of Evangelical Christendom. In the same period 57,300 Jews were received into the Romish communion, and 74,500 into the Greek Church. The total of baptisms amounts to 204,540. There is one Protestant Hebrew convert to every 156 of the Jewish population. The proportion from all other non-Christian religions together is one to every 525. If the ingathering from the heathen and Moslem world had been in the same ratio as that from among the children of Abraham, there would be a total of 7,000,000, instead of the actual 2,000,000. The Protestant Hebrew converts who enter the Christian ministry are three times more numerous than those from the ranks of converts from all other non-Christian faiths. At least 750 Protestant Jewish converts are daily engaged in preaching the Gospel of Christ Jesus as their one business in life."

*Philadelphia, Pa.*



## MISSION STUDY, 1917-1918.

Text-book, "*The Task That Challenges.*"  
By Rev. S. L. Morris, D. D.

### A SELF-INTRODUCTION.

I was born of a craving for wider knowledge, more efficient work, and deeper spirituality.

I dispel ignorance and remove prejudice.

I overcome indifference and arouse interest.

I encourage benevolence and make giving joyful.

I increase and vitalize prayer.

I present the best literature for study, and spend hours with the greatest heroes.

I develop strong Christian character.

I have called forth many missionaries.

I am a blessing to every Church and society, and through me all nations of the earth are blessed.

I am the *Mission Study Class*. Join me!—*Exchange.*

Order at once the text-books, and the splendid "Leader's Helps," by Mrs. W. L. Hickman. Organize your class, and be ready to begin work early in October.

As regarded by representatives of other denominations:

Dr. John M. Moore, Home Mission Secretary, Board of Missions, M. E. Church, South, says:

"The Task That Challenges"—that is the title of a book, as well as a fine designation of Home Missions. Dr. Morris writes from wide observation, close study and the varied experience of more than sixteen years' service in his present position. His primary purpose is to bring to his constituency a new, enlarged and commanding view of the meaning, the importance and the necessity of Home Missions. By reason of his position and relations, his chief interests are in the Southern states, and consequently he deals largely with the religious needs of southern territory.

"Just such a book should be written for and studied by each denomination. But 'The Task That Challenges' will be found most helpful to all who will read it. Dr. Morris and his church may well be congratulated upon this contribution to the literature of Home Missions."

Dr. C. E. Schaeffer, General Secretary, Board of Missions, Reformed Church, U. S., in what is more a discussion than a review, writes entertainingly of the book and its author:

"Dr. Morris, the genial and efficient Secretary of Home Missions of the Southern Presbyterian Church, has written a Home Mission text-book, which takes first rank among books of a similar character, treating with the general subject of Home Missions. While it is primarily intended for his own denomination, he has gathered together a fund of valuable material which can be put to practical use in any other denomination. Dr. Morris is one of the far-visioned men of the Church. He is doing a great work in the field of Home Missions in his own denomination, and stands high in the councils of the Church."

After discussing some of the views as to Social Service presented, which are not always in accordance with his own, Dr. Schaeffer generously adds: "We can most heartily commend it as a clear and convincing statement of the work of Home Missions."

**CAN YOU TELL ?**

*Answers to These Questions May Be Found in the Home Mission and Junior Departments.*

1. What are some unanswered questions that the Church has the ability to answer?
2. How is Infidelity sowing the seeds of death in New York City?
3. In what ways may the churches cooperate in reaching and winning the unchurched in our cities?
4. Tell how the needy are being ministered to in Nashville?
5. What are some things that are being done for the Syrian strangers in Atlanta?
6. To representatives of what countries does the Spanish Evangelical Church in New York City minister?
7. Mention some of the hindrances to missionary work among the Jews?
8. What Sabbath school class won three banners at one time?

**THE MODERN CITADEL—THE CITY.**

**Senior Home Mission Program.**

*Prepared by MISS BARBARA E. LAMB DIN.*

*Watchfulness: Except the Lord keep the City, the watchman waketh but in vain. Psa. 127: 1.*

*Safety: The streets of the City shall be full of boys and girls playing in the streets thereof—Zech. 8: 5.*

1. Hymn—"Christ for the World We Sing."
2. Prayer—"That Christ may be enthroned in our Cities and in all our Land.
3. Transaction of Business—Arrange for Study Class, with Text-book, "The Task That Challenges."

**PROGRAM.**

4. The Law of the City, Justice and Mercy. Isa. 56: 1-8.
5. The Enemy of the City—Aggressive Infidelity.
6. "In Hoc Signo Vinces."
7. Duet—"Watchman, Tell Us of the Night."
8. The Plan of Attack—Aggressive Christianity.
9. Recitation—"The Madonna of the Curb."
10. The Army of Christ—In the Field and at Work.
11. Hymn—"O Master, Let Me Walk With

Thee."

**NOTES:**

3—Make poster showing star design, as on front cover of "The Task That Challenges," and urge enrollment of all in class. Order books from Committee of Publication, Richmond, Va.

6—Make poster or banner of the design (page 658), and use alone or with emblem suggested in Junior Program. Precede with verse, Psa. 127: 1, and follow, after brief explanation and appeal, with Zech. 8: 5. Children might carry out this number.

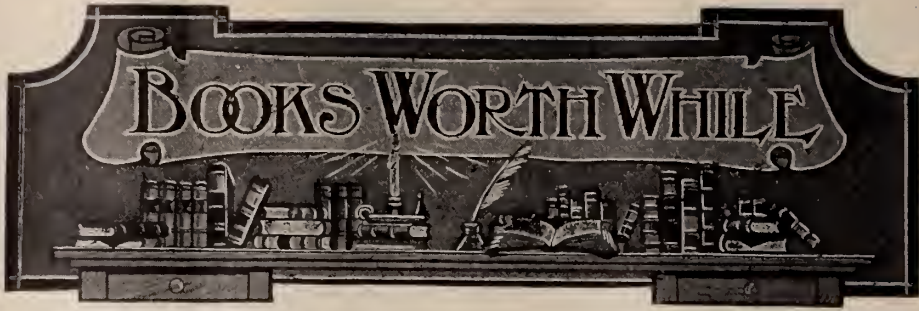
7—Sing responsively, second voice in another room. If time, use this as No. 4; and, following 6, sing verse "In the Cross of Christ I Glory."

8—Rev. J. A. Bryan's article.

8, 10—See also Junior Department, current magazines and books on city missions and social conditions.

**REPORT OF TREASURER OF ASSEMBLY'S HOME MISSIONS  
APRIL 1 TO JULY 31, 1917.**

Receipts—	1917.	1916.		
Churches .....	\$30,321.32	\$26,692.58	\$ 3,628.74	\$
Sabbath Schools .....	2,228.68	2,535.90		307.22
Societies .....	3,357.44	3,293.93	63.50	
Legacies .....	8,048.31	849.50	7,198.81	
Miscellaneous .....	10,724.65	11,131.10		406.45
	\$54,680.40	\$44,503.01	\$10,891.06	\$ 713.67
Cost of work to July 31, 1917.....				\$69,051.08
Indebtedness March 31, 1917.....				10,000.00
				\$79,051.08
Less total Receipts July 31.....				54,680.40
				\$24,370.68



## A TIMELY BOOK.

*Missionary Milestones*, by Margaret R. Seebach, published by the Council of Women for Home Missions, 600 Lexington avenue, New York City. Cloth, 60 cents; paper, 45 cents.

This is just the book that we have all wanted—sketches, in concise form, of the great men and heroic women to whom, by God's grace, we owe our religious liberty of today. It was a wise plan to produce such a volume at a time when all the Protestant world is celebrating the 400th anniversary of the Reformation; and it should be read by everyone who would be informed regarding the wonderful events that preceded and followed this great spiritual awakening.

Mrs. Seebach has given, within the compass of 198 pages, stirring stories of these men and women who dared tyrants, who endured bitter persecution and death that the Word of God might "have free course and be glorified." Not only of those whose faith and zeal brought on the Reformation, but of others equally courageous, in succeeding centuries, who were leaders of great religious movements and founders of denomina-

tions. And then down to later years, of choice souls who faced the perils of wilderness, of raging streams, of savage, hostile and indifferent peoples, that souls might be saved, schools established, and the cause of Christ extended in our own land.

Mrs. Seebach has a genius for story telling, and though much of her material is drawn from denominational sources, she has condensed and redressed it in the fascinating raiment of her own ardent spirit, and has produced a book that one lays down with regret.

Another charming book just from her pen is "Martin of Mansfeld," a compelling story of the life of Martin Luther, intended for young people, but interesting to anyone of any age.

You can procure these books from our Committee of Publication. If you will read and "pass them on," you will do much to strengthen the cause of true Christianity in this day when many hold too lightly our dearly-bought and priceless heritage of religious freedom.

## A JUNIOR BOOK.

The book for Juniors this year is by Miss Katharine R. Crowell, whom we know as the pioneer of junior missionary books, and an inimitable story teller for children. As, witness—"China for Juniors," "Japan," "Africa for Juniors," "Pioneers," "Coming Americans," etc., etc.

In "Bearers of the Torch," Miss Crowell takes as her motto, "The Torch was the Word of God lighted by Martin Luther, and caught from him by the whole world." She introduces her young readers to the "boys" of the Fifteenth Century who, through inventions and discoveries, helped open the mind of the world; and then we see the lighting of the "Torch," whose bright light has shown through the centuries to our day.

Coming down to later years, not only do we become acquainted with Bearers of the Torch in America—that is, our own United

States—but we follow brave William Duncan, who brought the message of light and salvation to the Methlakahtla Indians, and Sheldon Jackson, who bore the Torch to many needy sections of the West, and finally into the snowy wilds of Alaska. And then the Light flashes on other dark sections where Torch Bearers are still needed, and the question comes to each one:

"Who is on the Lord's side?  
Who will serve our King?  
Who will be His helpers  
Other lives to bring?"

It is a splendid book that ought to be universally used this fall and winter by our young people in Mission Band and Sunday school class. Presbyterian Committee of Publication. Cloth, 40 cents; paper, 29 cents).



## A STIRRING BOOK.

One of the most enthusiastic classes at the Blue Ridge Missionary Conference this summer was that using "The Sons of Italy," by Prof. Antonio Mangano.

This book is published by the Missionary Education Movement, 156 Fifth avenue, New York City. Cloth, 75 cents; paper, 40 cents.

The author is a native of South Italy, who came to America as a young man, seeking the boon of a larger and fuller life. After heroic struggles he obtained an education, threw off the shackles of Roman Catholicism, became an Evangelical Christian, decided to study for the ministry, and is now a professor in the Italian Department of the Theological Seminary of Colgate University, New York City.

Prof. Mangano, therefore, knows "from the ground up" the subject that he presents. Under his competent and charming guidance the student visits beautiful Italy, the land

of romance, history and art, and begins to see the intimate connection between the physical conformation of the peninsula, its blending of ancient races and religions, and its people of today, their heredity of beliefs and practices.

Then the ocean is crossed—America discovered by an Italian, and almost breathlessly the story is followed to the astonishing discovery of the tremendous contribution that our Italian population is making today to the material progress of our country in merchandise, manufactures and arts. And most important of all, in vital religion—through their discovery, by the timely help of mission Sunday schools, churches, settlements and personal influence, of the living Christ in America. This is making new men and women of the children of Italy who have taken our land to be their land, our God their God.

## A NEEDED BOOK.

*The New Country Church Building*, by Edmond de S. Brunner; Missionary Education Movement, 156 Fifth avenue, New York City. Cloth, 75 cents; paper, 40 cents.

When it is remembered that the governmental classification of "rural" takes in all communities of under 2,500 inhabitants, and that the term is so used in this book, it will be seen that it has a large field of service; and in general suggestions, it has even a wider range than is claimed.

It is, besides, an exceedingly interesting volume. The author discusses in a charming way early church architecture, and there are some pictures of historic churches of Colonial days.

Many practical plans are presented, prepared by skilled architects of wide reputation. These vary greatly, in order to meet the needs of many different communities. They range from plans showing the most

effective arrangement of the space in a simple country church, to others including pastor's study, choir loft, and the ideal arrangement of Sunday school annex or basement. Others present plans embracing men and women's Bible class rooms, and library, and if social or community work is contemplated, suggestions will be found for church parlors, cloak room, kitchen, girls' canning and boys' corn clubs, etc.

Valuable suggestions are given concerning selection of location and putting in foundations, as well as for construction and arrangement. In addition, such important matters are treated as towers, ceiling, heat, ventilation, furnishings, painting, grounds, and recreation centers.

Any church in city, town or country, that is contemplating the construction of a new house of worship, or remodeling of the old, could not expend 75 cents to better advantage than in the purchase of this book.

## REDEEMING THE WHOLE COMMUNITY.

THE modern social service movement in the Churches was born of the spirit of Home Missions. The great missionary awakening of the last century that led one group to carry the Gospel across far seas led another group to minister to the needs of the neglected sections of our city population. As they labored for these neglected groups they found that the neighborhoods in which

they lived must also be redeemed. They found that this involved the transformation of both the city government that was behind the tenement districts and the industrial and financial organization that was behind the city government. Thus there developed an organized movement to apply the Gospel for the redemption of the whole community life.—*Home Mission Quarterly*.

## MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

- AFRICA-CONGO MISSION**
- AFRICA.** [46]
- Bulape, 1897.**  
Rev. and Mrs. H. M. Washburn  
Rev. and Mrs. R. F. Cleveland  
Rev. and Mrs. C. T. Wharton
- Luebo, 1891.**  
Rev. W. M. Morrison  
Rev. and Mrs. Motte Martin  
Dr. and Mrs. L. J. Coppedge  
Rev. and \*Mrs. A. L. Edmiston (c)  
\*Miss Maria Fearing (c)  
Rev. and Mrs. C. L. Crane  
Mr. T. J. Arnold, Jr.  
\*Miss Elda M. Fair  
Mr. W. L. Hillhouse  
Rev. and Mrs. T. C. Vinson  
\*Rev. S. H. Wilds  
\*Dr. and Mrs. T. Th. Stixrud  
Rev. and Mrs. A. C. McKinnon  
†Mr. and Mrs. T. Daumery  
\*Rev. and Mrs. J. W. Allen  
Miss Grace E. Miller  
Mr. B. M. Schlotter  
Rev. and Mrs. W. F. McElroy  
Mr. and Mrs. C. R. Stegall  
Dr. and Mrs. E. R. Kellersberger
- Autoto, 1912.**  
Rev. and Mrs. Geo. T. McKee  
\*Rev. A. A. Rochester (c)  
Rev. and Mrs. Plumer Smith  
Dr. and Mrs. Robt. R. King
- Lusambo, 1913.**  
\*Rev. and Mrs. J. McC. Sieg  
Rev. and Mrs. R. D. Bedinger
- E. BRAZIL MISSION.** [15]
- Lavras, 1893.**  
Rev. and Mrs. S. R. Gammon  
Miss Charlotte Kemper  
\*Rev. H. S. Allyn, M. D.  
\*Mrs. H. S. Allyn  
Mr. and Mrs. C. C. Knight  
Mr. and Mrs. B. H. Hunnicutt  
\*Mr. and Mrs. F. F. Baker  
†Rev. A. S. Maxwell  
Miss Genevieve Marchant
- Piumhy, 1896.**  
Mrs. Kate B. Cowan
- Bom Sucesso.**  
Miss Ruth See  
Mrs. D. G. Armstrong
- W. BRAZIL MISSION** [10]
- Ytu, 1909.**  
Rev. and Mrs. Jas. P. Smith
- Braganca, 1907.**  
Rev. and Mrs. Gaston Boyle
- Campinas, 1869.**  
Rev. and Mrs. J. R. Smith
- Itapetininga, 1912.**  
Rev. and Mrs. R. D. Daffin
- Descalvado, 1908.**  
Rev. and Mrs. Alva Hardie
- N. BRAZIL MISSION** [13]
- Garanhuns, 1855.**  
Rev. and Mrs. G. E. Henderlite  
Rev. and Mrs. W. M. Thompson  
Miss Eliza M. Reed
- Pernambuco, 1873.**  
Miss Margaret Douglas  
\*Miss Edmonia R. Martin  
Rev. and Mrs. W. C. Porter  
Miss Leora James  
Miss R. Caroline Kilgore
- Canhotinho.**  
Dr. G. W. Butler  
Mrs. G. W. Butler
- MID CHINA MISSION.** [72]
- Tungchiang, 1904.**  
Rev. and Mrs. J. Y. McGinnis  
Miss R. Elinore Lynch  
Miss Kittie McMullen
- Hangchow, 1867.**  
Mrs. J. L. Stuart, Sr.  
Miss E. B. French  
Miss Emma Boardman  
Rev. and Mrs. Warren H. Stuart  
Miss Annie R. V. Wilson  
Rev. and Mrs. R. J. McMullen  
Mr. and Mrs. J. M. Wilson  
Miss Rebecca E. Wilson  
Rev. G. W. Painter, Pulaski, Va.  
Rev. and Mrs. J. M. Blain  
Miss Nettie McMullen  
Miss Sophie P. Graham  
Miss Frances Stribling
- Shanghai.**  
Rev. and Mrs. S. I. Woodbridge  
Rev. and Mrs. C. N. Caldwell
- Kashing, 1895.**  
Rev. and Mrs. W. H. Hudson  
Dr. and Mrs. W. H. Venable  
Miss Elizabeth Talbot  
\*Rev. and Mrs. Lowry Davis  
\*Miss Irene Hawkins  
Miss Elizabeth Corriher  
Miss Florence Nickles  
Miss Mildred Watkins  
†Miss Sade A. Nisbet  
\*Rev. and Mrs. H. Maxey Smith  
\*Mr. S. C. Fariior
- Kiangyin, 1895.**  
Rev. and Mrs. L. I. Moffett  
Rev. Lucy L. Little  
Dr. and Mrs. Geo. C. Worth  
Mr. and Mrs. Andrew Allison  
Miss Rida Jourolman  
Mrs. Anna McG. Sykes  
Miss Ida M. Albaugh  
Miss Carrie L. Moffett  
Dr. and Mrs. F. R. Crawford  
Miss Venie J. Lee, M. D.  
Miss Anna M. Sykes
- Nanking.**  
Rev. and Mrs. J. L. Stuart  
Dr. and Mrs. A. C. Hutcheson  
Dr. and Mrs. R. T. Shields (Tsin-anfu)  
Rev. and Mrs. P. F. Price
- Soochow, 1872.**  
\*Dr. and Mrs. J. R. Wilkinson  
Miss Addie M. Sloan  
Miss Gertrude Sloan  
Mrs. M. P. McCormick  
Rev. and Mrs. P. C. DuBose  
\*Mrs. R. A. Haden  
Miss Irene McCain  
Dr. and Mrs. M. P. Young  
Mrs. Nancy Smith Farmer  
Rev. Henry L. Reavcs  
Miss Lois Young
- NORTH KIANGSU MISSION.** [75]
- Chinking, 1883.**  
Rev. and Mrs. A. Sydenstricker  
Rev. and Mrs. J. W. Paxton  
Rev. and Mrs. D. W. Richardson  
Rev. and Mrs. J. C. Crenshaw
- Taichow, 1908.**  
Rev. T. L. Harnsberger  
Dr. and Mrs. Robt. B. Price  
Rev. Chas. Ghiselin, Jr.
- Hsuehoufu, 1897.**  
\*Mrs. Mark B. Grier, M. D.  
Dr. and Mrs. A. A. McFadyen  
Rev. and Mrs. Geo. P. Stevens  
Rev. and Mrs. F. A. Brown  
Rev. and Mrs. O. V. Armstrong  
Rev. Lewis H. Lancaster  
Miss Eliza A. Neville
- Hwaiianfu, 1904.**  
Rev. and Mrs. H. M. Woods  
Miss Josephine Woods  
Rev. and Mrs. O. F. Yates  
Miss Lillian C. Wells  
Miss Lily Woods
- Yencheng, 1909.**  
Rev. and Mrs. H. W. White  
\*Rev. and Mrs. C. F. Hancock  
Dr. and Mrs. J. W. Hewett  
Rev. and Mrs. C. H. Smith
- Sutsien, 1893.**  
Dr. and Mrs. J. W. Bradley  
Rev. B. C. Patterson  
Mrs. B. C. Patterson, M. D.  
Rev. and Mrs. W. C. McLaughlin  
Rev. and Mrs. W. F. Junkin  
Mr. H. W. McCutchan  
Miss Mada McCutchan  
Miss M. M. Johnston  
Miss B. McRobert  
Miss Carrie Knox Williams
- Tsing-kiang-pu, 1897.**  
Rev. and Mrs. J. R. Graham, Jr.  
Dr. and Mrs. James B. Woods  
Rev. and Mrs. A. A. Talbot  
Miss Jessie D. Hall  
Miss Sallie M. Lacy  
Miss Nellie Sprunt  
Miss Agnes Woods  
Dr. and Mrs. L. Nelson Bell  
Rev. and Mrs. H. Kerr Taylor
- Tonghai, 1908.**  
Rev. and Mrs. J. W. Vinson  
L. S. Morgan, M. D.  
Mrs. L. S. Morgan, M. D.  
Rev. and Mrs. Thos. B. Grafton  
Rev. and Mrs. A. D. Rice
- CUBA MISSION.** [7]
- Cardenas, 1899.**  
Miss M. E. Craig  
Rev. and Mrs. J. T. Hall
- Caibarien, 1891.**  
Miss Mary I. Alexander  
\*Rev. and Mrs. R. L. Wharton  
†Miss Janie Evans Patterson  
†Rev. H. B. Someillan
- Placetas, 1909.**  
None.
- Camajuaní, 1910.**  
\*Miss Edith McC. Houston  
†Rev. and Mrs. Ezequiel D. Torres
- Sagua, 1914.**  
†Rev. and Mrs. Juan Orts y Gonzales
- JAPAN MISSION.** [40]
- Kobe, 1890.**  
Rev. and Mrs. S. P. Fulton  
Rev. and Mrs. H. W. Myers  
Rev. and Mrs. W. McS. Buchanan
- Kochi, 1885.**  
\*Rev. and Mrs. W. B. McIlwaine  
Rev. and Mrs. H. H. Munroe  
\*Miss Estelle Lumpkin  
Miss Annie H. Dowd
- Nagoya, 1867.**  
Rev. and Mrs. W. C. Buchanan  
\*Miss Leila G. Kirtland  
Rev. and Mrs. R. E. McAlpine  
Miss Elizabeth O. Buchanan
- Susaki, 1898.**  
Rev. and Mrs. J. W. Moore  
Rev. and Mrs. J. H. Brady
- Takawatsu, 1898.**  
Rev. and Mrs. S. M. Erickson  
\*Rev. and Mrs. A. P. Hassell  
Miss M. and Mrs. J. W. Hassell  
Miss M. J. Atkinson
- Tokushima, 1889.**  
Rev. and Mrs. C. A. Logan  
\*Miss Lillian W. Curd  
Rev. and Mrs. H. C. Ostrom

- Toyoobashi, 1902.**  
\*Rev. and Mrs. C. K. Cummings  
Rev. and Mrs. L. C. McC. Smythe
- Okazaki, 1912.**  
Miss Florence Patton  
Miss Anna V. Patton  
Miss Anna V. Patton
- KOREAN MISSION. [78]**  
**Chunju, 1896.**  
Rev. and Mrs. L. B. Tate  
\*Miss Mattie S. Tate  
\*Rev. and Mrs. L. O. McCutchen  
Rev. and Mrs. W. M. Clark  
Rev. and Mrs. W. D. Reynolds  
Miss Susanne A. Colton  
Rev. S. D. Winn  
Miss Emily Winn  
\*Miss E. E. Kestler  
\*Miss Lillian Austin  
Mr. and Mrs. F. M. Eversole  
Dr. and Mrs. M. O. Robertson  
Miss Sadie Buckland
- Kunsan, 1896.**  
\*Rev. and Mrs. Wm. F. Bull  
Miss Julia Dysart  
Mr. and Mrs. W. A. Venable  
\*Dr. and Mrs. J. B. Patterson  
Rev. John McEachern  
Mr. Wm. A. Linton  
Miss Elise J. Shepping  
Miss Lavalette Dupuy  
Rev. and \*Mrs. W. B. Harrison
- Kwangju, 1898.**  
\*Rev. and Mrs. Eugene Bell  
Rev. S. K. Dodson
- Miss Mary Dodson  
Mrs. C. C. Owen  
\*Rev. and Mrs. P. B. Hill  
Miss Ella Graham  
Dr. and Mrs. R. M. Wilson  
\*Miss Anna McQueen  
Rev. and Mrs. J. V. N. Talmage  
Rev. and Mrs. Robert Knox  
Mr. and Mrs. M. L. Swin-hart  
Miss Esther B. Matthews  
\*Rev. and Mrs. T. E. Wilson
- Mokpo, 1898.**  
Rev. and Mrs. H. D. McCallie  
Miss Julia Martin  
Rev. and Mrs. J. S. Nisbet  
Miss Ada McMurphy  
Miss Lillie O. Lathrop  
Dr. and Mrs. R. S. Leadingham  
Rev. and Mrs. L. T. Newland  
Mr. and Mrs. Wm. P. Parker  
Rev. and Mrs. P. S. Crane
- Soonchun, 1913.**  
Rev. and Mrs. J. F. Preston  
Rev. and Mrs. R. T. Goit  
Miss Meta L. Biggar  
Miss Anna L. Greer  
\*Rev. and Mrs. C. H. Pratt  
\*Dr. and Mrs. H. L. Timmons  
Rev. and Mrs. J. C. Crane
- MEXICO MISSION. [11]**  
**Linares, 1887.**  
Rev. and Mrs. H. L. Ross  
**Matamoros, 1874.**  
Miss Alice J. McClelland  
San Angel, D. F. Mexico
- San Benito, Texas.**  
Miss Anne E. Dysart
- Brownsville, Texas.**  
\*Rev. and Mrs. W. A. Ross
- Montemorelos, 1884.**  
Mr. and Mrs. R. C. Morrow
- C. Victoria, 1880.**  
Miss E. V. Lee  
\*Rev. and Mrs. J. O. Shelby
- RETIRED LIST.**
- Cuba**  
Miss Janet H. Houston
- Japan**  
Miss C. E. Stirling
- Korea**  
Dr. W. H. Forsythe  
Miss Jean Gorsythe  
Missions, 10  
Occupied Stations, 53  
Missionaries, 367.  
Associate Workers, 11  
\*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.  
†Associate workers.  
For postoffice address, etc., see page below.

## STATIONS, POSTOFFICE ADDRESSES.

**AFRICA**—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission par Kinshasa. For Lusambo—"Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission." par Kinshasa.

**E. BRAZIL**—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Plumby—"Plumby, Estado de Minas Geraes, Brazil."

**W. BRAZIL**—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

**N. BRAZIL**—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

**China**—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tung-hiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." "For Kashing—Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiang-yin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For "Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, Ku, China. For Hwaianfu—"Care Southern Presbyterian Mission, Hwaianfu—via Chinkiang, China. For Sutsien—"Care Southern Presbyterian Mission, Sutsien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Tonghai—"Care Southern Presbyterian Mission, Tonghai, via Chinkiang, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

**CUBA**—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba." For Sagua—"Ia Grande, Cuba."

**JAPAN**—For Kobe—"Kobe, Setzu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan."

**KOREA**—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."

**MEXICO MISSION**—For Linares—"Linares, Neuvo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico."

## Postal Rates

Letters addressed to Africa, Brazil, China (with one exception, as given herewith), Japan and Korea require 5 cents for the first ounce, or fraction of an ounce, and 3 cents for each additional ounce, or fraction of an ounce. (Shanghai, China, only requires 2 cents for the first ounce, or fraction of an ounce.)

Letters addressed to England, Cuba or Mexico are subject to the same postage rates and conditions which would apply to them if they were addressed for delivery in the U. S.

Postal cards, 2 cents each, for single; and 4 cents, each, for double cards.

Commercial papers, 5 cents each for the first 10 ounces or less, and 1 cent for each additional 2 ounces or fraction of 2 ounces.

Registration fee, in addition to postage, 10 cents.

For mailing Parcel Post packages consult local postmaster.

## Missionary Mistakes

### Kill Missionaries and Kill their Work

Study "Jesus the Missionary," by Rev. Hugh W. White, D. D. Sold by The Presbyterian Committee of Publication, Richmond, Va.; also by the Rice Music Store and the Geo. E. Norton Publishing Co., Winchester, Va. Price, 60 cents.

Rev. B. R. Lacy writes: "The best book I have read in many days has just been finished. \* \* \* All of it is fine, but some interpretations of Christ's life are superb. \* \* \* I hope it falls into the hands of every preacher and I wish that every seminary student would read it before going into his work."

Mr. and Mrs. E. E. Strother, in charge of the Christian Endeavor for China, said: "It is so restful. We were hurried and pressed by special work. Our host at family prayers would read a short passage from "Jesus the Missionary," and it seemed to just lift us up."

Rev. John I. Armstrong writes: "I have sent copies of your book to three young missionaries, and am sure it will do them good."

## Individual Communion Cups

• Convenient, Noiseless and Sanitary  
List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.  
SANITARY COMMUNION OUTFIT CO. 116th ST., ROCHESTER, N. Y.

## Mission Study Text Books

FOR 1917-18

### AN AFRICAN TRAIL

By MISS JEAN MACKENZIE

248 Pages. 16 Illustrations

Paper, 35c, postpaid; Board, 55c, postpaid

For use in women's classes only.

### THE LURE OF AFRICA

By DR. PATTON

Illustrated

Paper, 40c, postpaid; cloth, 60c, postpaid

Suitable for use in mixed classes

### THE TASK THAT CHALLENGES

By REV. S. L. MORRIS, D. D.

288 Pages. Illustrated.

Paper, 40c, postpaid; cloth, 60c, postpaid

Should be read and studied by every member of our Church.

### AFRICAN ADVENTURERS

For Juniors

By MISS JEAN MACKENZIE

128 Pages. Illustrated.

Paper, 30c, postpaid.

Order from

PRESBYTERIAN COMMITTEE OF PUBLICATION.

Richmond, Va.

Texarkana, Ark.-Tex.

JUST PUBLISHED!

## "Presbyterian Pioneer in Congo"

By Wm. H. Sheppard, D. D.

An expansion of autobiographical and historical lectures delivered by its author before hundreds of our Southern Presbyterian congregations and before a number of prominent churches in the North.

Dr. Sheppard went out as the companion of Rev. Samuel N. Lapsley, our first missionary martyr in the Congo, and the reader will be struck with the way in which, in telling his story up to the time of Mr. Lapsley's death, he always keeps Mr. Lapsley to the front and himself in the background.

Illustrated with photographs.

Especially arranged for mission study classes.

Paper binding, 35c.; cloth binding, 50c., postpaid.

Order from

PRESBYTERIAN COMMITTEE OF PUBLICATION,

Richmond, Va.

Texarkana, Ark.-Tex.



